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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVIII.

"The first commandment is—Thou shalt have no other gods before me."

The first commandment requireth us to know, and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly."

It may be observed, that all the commandments are delivered in the form of prohibitions, except the fourth and fifth, which would scarcely allow of a negative expression. The reason of this no doubt is, that prohibitions admit of no exceptions; they oblige, as I have heretofore shown, *always* and *at all times.* It is in this form, moreover, that a summary, which the decalogue was intended to be, can most intelligibly and completely be given.

Prohibitions, especially when the subjects of them are highly important, always imply an obligation to perform certain duties, which are their opposites: and in like manner, positive precepts always imply the forbidding of those things which would be a neglect or violation of the duties required. But in addition to these implications, the preface of the ten commandments, which we have already considered, strongly indicates the positive duties of supreme love and gratitude to our Creator and Redeemer, and that to worship him, and to obey him in all that he requires in his revealed will, is, in the highest degree, obligatory on all his rational and moral creatures—Hence the propriety of considering, as the framers of our catechism have done, what is required, and what is forbidden, in each commandment. In the first commandment, moreover, a special consideration of the highest importance is included; and to the four commandments which immediately follow the first, reasons are subjoined by the supreme Law Giver; all of which have justly received the special notice of the authors of this excellent summary of Christian duty.

In duties themselves there is an *order*, which it is of much importance to observe. There is scarcely a greater or more mischievous error, than one which has found advocates, even among some who profess a regard to revealed truth; namely, that the principal service which God requires of us, and which of course we need to be much concerned about, is the performance of *social duties*—the duties of justice and benevolence to our fellow men. Now, that social duties constitute

an indispensable part of all true religion, we both admit and inculcate. But we maintain that the duties *first in rank and importance*, are those which we owe immediately to God, our Creator and Redeemer; that as he is infinitely the greatest and best of all beings, if reverence, love, service and worship, be due to Him at all, our obligations to these must of necessity be higher and more sacred than any other. We also insist, and we appeal to all experience and observation to confirm the position, that our social duties themselves, not only derive their highest sanction from the command and authority of God, but are never so carefully and extensively performed, as by those who preserve on their minds a constant sense of the presence of the Deity, and of their responsibility to him—which is to be effected only by a holy intercourse maintained with Him, in the acts of his immediate worship. These observations, although in substance made in a former part of these lectures, are introduced at this time, because they receive the most powerful confirmation by the order in which the precepts of the moral law have been delivered to us by God himself. The first four commands of the decalogue, you will observe, relate to the duty which we owe directly to Him; thus laying the most solid foundation for the six which follow, in relation to the duties which we owe to each other. We may even proceed a step farther, and remark that the first command forms, as it were, a basis to all the rest:* this command teaches us the exclusive and absolute supremacy of Jehovah as our God and Redeemer, and the righteous claim which he has to our highest love and unreserved obedience; and these lie at the foundation of the whole law; so that without a cordial reception of these truths, we shall never render a careful or an acceptable obedience to any subsequent precept.

Let us now proceed to consider in detail the requisitions of the first commandment, as specified in our catechism—These may be considered under three particulars, the first of which is,

"To know and acknowledge God to be the only true God."

Belief in the existence and perfections of God, is the foundation of all religion. Some notion of a Supreme Being, as heretofore more particularly shown,* is either a dictate of nature, or has been a matter of such universal tradition, that it has been found among the most savage and barbarous people. The possibility, and even the facility, of discovering the existence of God by the light of nature, seems to be distinctly asserted by the apostle, when he says (Rom. i. 20), "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse." But this, notwithstanding, a knowledge of "the true God," as the apostle in the same place distinctly shows,

* Ridgley's remark on the location of the first commandment is exceedingly pertinent and just. He says—"It is fitly placed before all the other commandments, because it is, from the nature of the thing, necessary to our performing the duties which are required in them. The object of worship must first be known, before we can apply ourselves, in a right manner, to perform any duty prescribed, whether respecting God or man."

* In order to preserve the connexion of those principles and facts that must always be conjoined in reasoning, the author has thought it right to repeat, with a little variation in the language, some things which are stated and enlarged upon, in some of the first lectures of his course. It was thought better to do this, than to be constantly making references, which, if made, many would not regard, and thus would lose the force of the reasoning. Let this be considered as an apology, made once for all, for the repetitions which may hereafter appear.

was nearly banished from the earth. The most learned and polished nations, in the ancient world, were so far from preserving this knowledge, that they multiplied their false gods to an unparalleled degree. The polytheism of the ancient Egyptians, Babylonjans, Carthaginians, Greeks, and Romans, was more gross and multifarious than that of any other people. It was to preserve in the earth the knowledge and worship of the true God, that Abraham was called away from his idolatrous kindred, and that the nation that descended from him was made a peculiar people—the depositaries of the oracles and institutions of Jehovah. The first precept of the moral law, which we now consider, was intended SPECIALLY to guard them against the sin of forsaking the true God, for the worship of idols; and yet, with every guard that could be placed around them, they were incessantly lapsing into idolatry, till they were effectually cured of this propensity by their seventy years captivity in Babylon.

That Jehovah is the "only God," or God alone, is the great fundamental truth of revelation. The unity of God is indeed a part of what is called natural religion: because reason teaches the infinity of the Supreme Being, and one supreme and independent Being does not admit of any more. The multiplication of deities, however, where the light of revelation has not prevented it, has been universal—In India, at the present day, they reckon many thousand objects of worship, among the native heathen.

Nor is a belief in the *unity* of the Godhead always accompanied with a just apprehension of the divine character; or, in other words, a knowledge of the true God. Not only have the Mohammedans, who make the unity of God an essential article of their creed, very erroneous and unworthy conceptions of his nature and attributes, but the same is true of deists, who live under the full light of divine revelation. Nay, unsanctified men in general, have no adequate perceptions of the true God. They do not contemplate him in his "whole round of attributes complete"—They do not, especially, view him as perfect in his moral purity, and as inflexibly just—a holy, sin hating, and sin punishing God. Hence they often vainly think that they love him, and that he also regards them with approbation. The Psalmist, speaking of the wicked, says—"Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them [that is, thy sins] in order before thee." My dear youth, you ought to be sensible, that false and inadequate ideas of God are a principal cause why unrenewed men are at ease in their sins. If they suitably apprehended him to be what he is, "a consuming fire" to the wicked, they could not be at peace with themselves, without being reconciled to him and making him their friend.

We have a declaration of some of the chief attributes of the true God, made by himself, and made, it should be remembered, at the time he inscribed the precepts we are considering on two tables of stone, with his own finger. It is said (Exod. xxxiv. 6, 7,) "And the Lord passed by before him [Moses] and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." It appears to have been the design of Jehovah, in these memorable words, to proclaim his *moral attributes* only; the occasion particularly requiring this, when his covenant people, after

their shameful fall into idolatry, were again to be received into his favour. A summary expression of all the attributes of the true God, so far as made known to us in his works and in his word, is given in an answer to the question in our catechism, "What is God?" The answer, you recollect, is—"God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." To what was said in the lectures in which this comprehensive answer was discussed, I must refer you, for a more enlarged and particular view of the character of the true God.

We must not however pass from the particular now under consideration, without remarking—and it is with deep concern that I make the remark—that if the one true God has revealed himself to us, as we most firmly believe he has, as existing in three persons, Father, Son, and Holy Ghost, then those who reject this truth, do not know and cannot worship the true God—The being they worship is not the Jehovah revealed in the Holy Scriptures. They do not come to the Father in the only way of access, through the Mediation of the Son, and by the sought and sacred influences of the Holy Spirit. "I am the way and the truth and the life," said the Saviour, "no man cometh unto the Father but by me—He that honoureth not the Son, honoureth not the Father who hath sent him" —Through him, [Jesus Christ] saith the apostle, "we both [Jews and Gentiles] have access, by one Spirit, unto the Father."

Nor must the point we here consider be left without reminding you distinctly, that the knowledge and acknowledgment of the only true God must be *practical*, as well as *speculative*, if we would derive from it the saving benefit which it was intended to convey. It is possible to "hold the truth in unrighteousness." A speculative knowledge of God, however correct, if it consist in barren inefficient notions—nay, even an acknowledgment of him, if it be only carelessly or formally made, will not save or profit our souls: it will only serve, if persisted in, to aggravate our condemnation. The knowledge and acknowledgment of God, in order to be beneficial and saving, must be *practical*. We must have such a lively apprehension of his relation to us, as is accompanied with an habitual conformity to his will in heart and life; and we must own, avouch, and confess him, as the only true God, in our secret and social worship of him, and by an open profession of our attachment and devotion to him, before the world—"With the mouth confession is made unto salvation."

The second particular mentioned in the answer before us, as a requirement of the first commandment, is, the acknowledging of the only true God *as our God*. This has, in a degree, been unavoidably anticipated. Yet a most important consideration remains to be noticed here; which is, that the Lord Jehovah can never be *our God*, in the sense of this answer, and we know and acknowledge him as such, except as he is manifested to us, and as we are reconciled to him, in and through Christ Jesus, the Mediator of the new covenant. The covenant of works was made with man at his creation; and while he retained his primitive rectitude and holiness, man could, without a Mediator, look to Jehovah, as *his* God, in the same manner as the holy angels still do—could see in his Creator a God in covenant, all whose attributes were engaged to insure his happiness. But when the covenant of works was violated on the part of man, Jehovah was no longer *his* God, in any sense implying friendship! The parties respectively were completely at variance. Man had become a rebel, and Jehovah was to him "a con-

suming fire." Hence, in the very announcement of a plan for the reconciliation of the sinful rebel to his rightful and holy Sovereign, a Mediator was promised—promised as a part of the plan itself—"The seed of the woman shall bruise the serpent's head." From that period to the end of time, not an individual of the human race has been, or ever can be, in friendship with Jehovah, but through the intervention of the appointed Mediator, Christ Jesus the righteous. It is only "in Christ," that "God is reconciling the world unto himself, not imputing their trespasses unto them." In order to reconciliation, therefore, man must feel and confess himself a sinner, lost and undone, and justly exposed to the curse of the law which he has broken, and to the wrath of God, of whose law that curse is the penalty. In seeking the unmerited friendship of his Maker, he must cordially approve of the method of reconciliation through a Mediator. Into the hands of this Mediator, as having borne the curse, and satisfied all the demands of the violated law in his room and stead, he must unreservedly commit his soul; sincerely desirous that Christ Jesus may "be made of God unto him wisdom, and righteousness, and sanctification, and redemption." The method of reconciliation appointed by God being thus fully complied with, the believing and penitent sinner may now, with holy confidence and humble assurance, look to God as *his* God—a God truly in covenant with his soul, and engaged to confer on him, in time and in eternity, all the blessings of the covenant—that *new* covenant sealed with the blood of Jesus, the accepted testator and surety. In this way—the only way in which it can ever be done—may you and I, beloved youth, be brought to prefer an humble claim to the Lord Jehovah as *our* God. We shall then be prepared "to worship and glorify him accordingly."—This is the third and last thing contained in the answer before us.

A very general and summary statement of what is implied in this clause of the answer, is all that can here be given; for to worship and glorify God *according* to his true character, as the only true God and our God, implies, or comprehends, almost every Christian duty. Let it then suffice, in this place, to say—

1. That we must frequently and most reverently meditate on his being and his glorious attributes—viewing him as the Creator, Preserver, and Benefactor of the universe, and as possessing, in an infinite degree, all conceivable excellence and perfection, both natural and moral. We must think much of his being constantly present with us—knowing us more perfectly than we know ourselves, searching the secrets of our hearts, and marking in the book of his remembrance, every thought, word, and action of our whole lives. He must be much in our thoughts when we rise up, and when we lie down; so that we may be able to say with the Psalmist, "My meditation of him shall be sweet, I will rejoice in the Lord—I remember thee upon my bed, and meditate on thee in the night watches." We ought particularly to meditate much on the infallible truth of God—"His word is truth." Every promise he has made, and every threatening he has uttered, he will assuredly accomplish. "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled."

2. We must possess and cherish a supreme love to God. We must give him the undivided throne of our hearts. With a holy awe of his greatness and glorious majesty, we must mingle the sentiments of filial affection toward him, as the best of fathers. Hence we must trust in him, even when clouds and darkness are round about him, and sub-

mit to all the dispensations of his providence towards us or others, as right, and wise, and good. We must contemplate him much as our chief good, and satisfying portion. We must regard "his favour as life, and his loving kindness as better than life." We must so delight ourselves in God, as to know what it is to say from the heart, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

3. We must often look to him as our covenant God in Christ; and frequently renew and call to mind our covenant relation to him. Here especially it is, that we must recognise Jehovah as emphatically *our* God—viewing him as a sin pardoning God, who blotteth out all our transgressions freely, in the atoning blood of Christ; as adopting us as his children, and making us co-heirs with his own son our Saviour; and as engaged to work in our hearts by his Holy Spirit every Christian grace, and to keep us by his almighty power "through faith unto salvation." It is, also, in the glorious plan of redemption by Christ, that the child of God sees the brightest displays of the divine power, wisdom, condescension, goodness, grace, and love—sees, in a word, all the attributes of the blessed God meeting, harmonizing, and shining, in the most resplendent manner. This therefore will be the favourite and delightful theme of his meditations.

4. In all the ways or methods appointed by himself, we must "worship him in spirit and in truth," and find our highest pleasure in communion with him—in prayer and praise—ejaculatory, secret, social, and publick; in all the services of the sanctuary, or house of God—there joining with his people in publick adorations, supplications, thanksgivings, and devotional songs; listening to the messages of his grace from his word preached; and taking the seals of his covenant, in the sacraments of the New Testament—It is by the service of God in his house, that we do, in an especial manner, before the world, avouch the Lord Jehovah to be *our* God.

5. We must glorify God by a sincere and impartial regard and obedience to all his commandments, whether they relate immediately to him, to our neighbour, or to ourselves; by unreservedly consecrating ourselves, with all that he has given us, to his service and glory; by manifesting a holy zeal for his name, cause, and honour, whatever opposition or suffering we may meet with in so doing; by unfeigned grief and sorrow of heart when he is offended or dishonoured by ourselves or others; by walking humbly before him, under a deep and daily sense of our sins, infirmities, and short comings in duty; by doing all in our power to extend the knowledge of him, in the gospel of his Son, to the heathen, and to all who are destitute of that knowledge, so that others may be brought to love, honour, and obey him, till the earth be filled with his declarative glory—In fine, in all that we do, we should regard the glory of God as our highest aim and object. The apostolick injunction to this effect is explicit—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Thus you perceive, my young friends, that this command of God is "exceeding broad," as well as spiritual in its nature and demands. The right performance of the duties which it requires, will call for the exercise of much grace. Seek it, therefore, earnestly of God. "He giveth his Holy Spirit to them that ask him." Let not the difficulty of keeping this, or any of the commands of God, be pleaded as an excuse for sloth or neglect. Mourn over your short comings, and flee to the blood of cleansing for all your transgressions and imperfections. But make no abate-

ment in your aims or efforts; for through Christ strengthening us, we can do all that he requires. Amen.

HINTS TO SCEPTICS.

The Scriptures must be what they profess—the revealed will of the Creator, or blasphemous fables. Let those who disbelieve them, unveil the imposture, and convince mankind of the delusion.

Divesting their cause of all insinuation, sophistry, and ridicule, let them, with calm benevolent arguments, scatter the mists which the sacred writings have so long spread over the earth; and after they have chased away every shade of error, let them enlighten the world with information, more just and irresistible, respecting their Maker and themselves. Let them discover a deity more pure, wise, powerful, and gracious, account for the origin and connexion of created beings with greater probability, and show us, on more consistent principles, why we are placed in this mysterious state of existence. Let them publish laws more calculated to civilize and govern society, sanctioned with more powerful and rational motives. Let them vindicate the ways of God to man. Show,

"Why the good man's share in life is bitterness and gall.

"Why the lone widow, and her pining offspring, starve in solitude;

"Whilst luxury in palaces strain the low thoughts to form unreal wants."

Direct those, who "drag guilt's horrid chain," to certain peace. When all these glorious ends are effected; when their rays have, with meridian lustre, diffused these cheering views through "every nation, kindred, and tongue;" when kings on thrones, and slaves at the oar, are made free from perplexity and sorrow, by the force of their arguments; let them add one glorious discovery more—unveil futurity, and show us life and immortality; or show us, that "Death is nothing, and nothing after death." Let them disarm the monster of his sting; bruise him beneath our feet; convince us, we are not the captives of this "king of terrors." Here, ye lovers of the human race, here unfold the astonishing benevolence of your designs; place yourselves, as in the centre of the sun—"Best image here below of his Creator;" and with the rays he "pours wide from world to world," contemplate myriads of beings shivering on the verge of a dark futurity; see the tremendous misgivings of their minds, and let the sight move you to tears more genuine than those shed over a devoted city;—proclaim to listening worlds the wondrous theme. Let every ear hear, every heart understand, that "death is swallowed up in victory;" when this is done, the Gospel of Jesus Christ will disappear as stars before the rising sun. Truth and peace will spread over the earth; the advocates of revelation will no longer perplex the world with their foolishness—they *will* become your witnesses—they will publish your glad tidings to the ends of the earth—they will not count their lives dear unto them, if by any means they may spread truths so full of consolation to their fellow-creatures. They wait, then, for this pleasing system; but till it is clearly made known; till it is attended with undeniable evidence, they must cleave to Moses and the prophets—to Christ and his apostles; they must make known their sentiments with zeal, proportioned to the greatness of their views, and the opposition they engage.—[*From the Congregational Magazine for February*, 1828.]

EXTRACT FROM AN ESSAY ON "THE APPROPRIATION OF SAVING FAITH."

The mind, in the act of believing, assumes the attitude of obedience to the free invitations of the Saviour. To perceive the truth of this remark, it is only necessary to recal to our recollection the fact, that the reason which prevents the sinner from believing in Christ, is the depravity of his nature. If unbelief proceeded from a defect of intellectual capacities, or from a deficiency of evidence, it would not be a sin. But in the case of those who are denominated unbelievers by the divine word, there is no defect of intellect, but merely a want of disposition to exercise its powers, and no deficiency of evidence, but merely a disinclination to examine what is declared by God, on the all-important subject of salvation. The cause of unbelief exists in the state of the affections and desires, by the influence of which the whole soul is darkened: and, for this reason, genuine faith in the Son of God supposes the renovation of the heart. Now, if it be admitted, that that man only who has been born from above can truly believe the divine testimony, and that his renewed mind esteems the good which the Gospel reveals as really desirable, it must follow, that in the act of believing, he appropriates the blessings of salvation to himself, by the affections and desires of his heart, as well as by the exercise of his rational powers.

It appears, from these observations, that faith may justly be represented as dependence, or reliance, on the word of Christ for salvation. It is true, that *dependence* is not necessarily included in the abstract idea of crediting a testimony; but it is equally undeniable, that there may be particular acts of faith which realize all that this term expresses. If one man, entirely worthy of credit, were to promise to another, that he would give him, on a fixed day, a certain sum of money, the person to whom this promise is conceived to be made would certainly depend on his friend for its fulfilment; but in such a case as this, I know of nothing more that is meant by his depending on his friend, than the simple fact, that he believes his friend's promise. There is, indeed, supposed, that this promised sum of money is to him, who expects to receive it, a desirable object; but his dependence is not for this reason the less an exercise of faith. In like manner, dependence on Christ supposes, that the benefits he confers are seen to be desirable; but, still, it is to be regarded as partaking of the nature of credence. Every act of believing is not the faith of the Gospel; but the faith of the Gospel is as really believing a testimony as any other species of faith.

I am aware that such terms as dependence, trust, reliance, have been frequently defined to express an effect of faith, rather than the exercise of faith itself: but I am inclined to hazard the opinion, that this is an erroneous sentiment, and that these terms are only various modes of representing that faith itself which the Gospel requires: or, in other words, that believing in Christ for salvation, is a believing in such circumstances as to constitute that state of mind which we designate by these and similar phrases. That which renders saving faith something peculiar, so that it becomes necessary to distinguish it from other kinds of assent, is the fact to which I have already adverted, that it can be exercised only by one who has become the subject of regenerating grace. All that is requisite to give to the blessings of salvation a particular direction to any individual of the fallen race, is a disposition to receive these: and as such a disposition certainly is not posterior to saving faith, but is rather its moving spring, so this

faith necessarily supposes the removal of the only barrier to the enjoyment of spiritual good; and the believer apprehends the promise as having a particular direction to himself, and as warranting the confidence and repose of his soul, as fully as if there were not another human being in existence. The testimony of Christ in his word is, that he will fulfil the desire of all who seek him: if, therefore, having a desire for salvation, a man believes this testimony, his faith, doubtless, includes a confidence that he will not be rejected. This confidence seems to have been required by the apostles, in the very first act of coming to Christ. "Believe in the Lord Jesus Christ," said Paul and Silas to the Philippian jailer, "and thou shalt be saved." There can, I think, be no doubt that this language ought to be regarded as exhorting the jailer to exercise confidence in the Lord Jesus Christ, and that the object of this confidence was, that he would obtain from him the salvation which he desired.

Let it not be objected, that this view of the subject encourages a *presumptuous* confidence: for after this trust, which the divine word requires, has been exercised, it must be tried by the evidences of faith. If it does not produce the fruits of holiness it must be spurious; for it is a plain maxim of the Bible, that all who trust in Christ for salvation, do actually obtain salvation from him: and, for this reason, the want of that holiness, in which, principally, salvation consists, is absolute demonstration that there has not been genuine trust. A persuasion, that Christ is willing to save me in particular, supposes that I know what salvation is: but if I entirely mistake the nature of salvation, I cannot believe such a proposition. I may fancy that I believe it, I may assert in the strongest language that I believe it; but I have not that faith which respects the declarations of the Gospel as applicable to my own case: for I do not understand these declarations, nor do I see my need of the good which they contain.

In conclusion, the subject of saving faith, or the truth believed, is, that Christ is willing actually to deliver the soul from sin and all its effects. This faith is necessary, not only when the sinner first becomes interested in the blessings of the Gospel, but throughout the whole period of the Christian's life on earth. This will appear, if we consider that salvation is progressive, and that never does the time arrive in this world when it is fully enjoyed. But that part which is still unattained must be an object of faith, and can be actually enjoyed only as the gracious reward of faith, and of that obedience with which faith is inseparably connected. Past salvation is a matter of experience and memory: future salvation is a matter of faith and hope. The Christian is required to believe that all things are working together for his good: and for the purpose of strengthening this persuasion, there are promises in the word of God adapted to every condition in which he can be placed, by believing which he advances from strength to strength, till in due time he receives the final end of his faith, the salvation of the soul, including complete deliverance from evil, and admission into the presence and kingdom of God.—*Congregational Magazine.*

EXTRACT FROM "HYMNS FOR INFANT SCHOOLS."

We have been struck with the adaptedness, in thought and language, of the following lines, to the capacity of children in infant schools. We have not seen the collection of Hymns, but take the extract from a notice of the work

in the Congregational Magazine for March last.

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"*Thoughts for a good Child.*

"This is nice, to come to school
Just in time, for that's the rule;
Not to run about and play,
Like bad truants, on the way.

"This is pleasant, to be good,
Doing every thing we should,
Minding all that we are taught,
Dutiful, as children ought.

"This is right, the truth to tell,
Liars will be sent to hell;
Yes, and those who swear and cheat,
Like bad children in the street.

"This is pretty, to be kind,
That is what we all should mind,
Not to quarrel, not to fight,
Quarrelling is never right.

"No, we ought to try and be
Fit for Jesus Christ to see;
He will help us if we try,
'Twas for that he came to die."

Miscellaneous.

STATE OF RELIGION IN THE NORTH OF GERMANY.

In our last number, we published the extract of a letter from Paris, to the editor of *The Evangelical Church Journal*, in Berlin, relative to the state of religion in France. We shall now introduce the translation of a letter from Berlin, to the editor of *The Archives du Christianisme*, relative to the state of religion in the north of Germany. We cannot assert it as a fact, but appearances strongly favour the conjecture, that the editors of these distinguished religious periodicals, intend, by this correspondence, to give to the Christian publick a summary, but just view, of the true state of religion on the European continent. This, we know, has been for a considerable time a great desideratum with many of our most intelligent readers; and we hope, if our own expectations are not disappointed, to be able to afford them gratification, by deriving the desired information from the sources to which we have referred. We regret that our space will not permit us to publish in our present number more than half of the letter we have announced.

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To the Editor of the Archives du Christianisme, on the State of Religion in the North of Germany.

Sir,—I have been informed that the details which have been published for some years past, in your Repository, respecting the prevailing opinions on the subject of religion throughout some of the German states, have been perused with a lively interest by your readers—I am, on this account, induced to believe that fuller and more minute information on the same subject, will not prove unacceptable to them:—and in laying before them such information, I shall confine myself to a few particulars which have escaped the notice of travellers, or which have not yet been exhibited in all their fulness and force; and of which, indeed, there is scarcely any notice taken in the books of travels and journals published in our own country.

The attention of the religious publick has, for several years, been turned with deep interest to Berlin. The influence which that capital exercises over the opinions and manners of the people in the north of Germany, and especially in the Prussian dominions, is, I grant, less than that which Paris, London, or Vienna possesses, over the manners of the inhabitants of the countries of which they are the central points. Still, however, the excitement which has been produced, in that quarter, cannot fail to be attended with very important results. I shall therefore begin my correspondence, by giving you a retrospective view of the state of religion in Prussia, during the last

fifty years, both on account of the intrinsick importance of the subject, and because my intimate knowledge of its various bearings enables me to enter upon details, which will shed light on several collateral points.

At the time Frederick the Great ascended the throne, and during a considerable part of his reign, Berlin was happily blest with many pious and evangelical ministers of the gospel. For a long time, the pernicious principles of the king, and of the deistical and atheistical philosophers whom he invited to his court, and introduced to the Academy of Sciences, had much less influence over the religious sentiments and manners of the metropolis, than might have been expected: and it was only at the end of the *seven years' war*, that these matters assumed a different and an alarming aspect.

The unrestrained liberty of the press, which was permitted on all religious topics, while there was no toleration of it on political subjects, induced many men of eminent talents, but bitter enemies of Christianity, to take up their residence at Berlin. Here they published, under the management of Nicolai, *La Bibliothèque Allemande Universelle*, a work which was made the organ of their infidel opinions, and became the medium of their diffusion among the higher ranks of society. The characteristick doctrines of these upstart sages were derived from a flimsy philosophy, which grounded its theories on the most common-place facts, and in all its moral inquiries took for granted, that personal enjoyment, or pleasure, was the *ne plus ultra* of man's pursuit.

These men either entirely overlooked, or in a very slight degree advanced, any fixed or tangible doctrine. Their supreme object was, by the aid of partial historical research and forced criticism, to destroy the credibility and authority of the word of God. But in spite of their most desperate efforts, they advanced but slowly in their enterprise, as the following fact will testify. The superintendant of the Literary Gymnasium, *Damm*, who was a distinguished philologist, published, in 1764, a translation of the New Testament, in which he ascribed, in the most unwarrantable manner, his own views to the Apostles, and endeavoured to prove that St. Paul and St. James were irreconcilably opposed to each other in doctrine. Now, in consequence of this outrageous display of critical lore, his pupils were instantly withdrawn by their parents from his school—his deserted gymnasium was shut up, and the king was under the necessity of indemnifying his infidel coadjutor for his loss, by granting him a pension out of his own purse!!

Towards the end of the reign of Frederick the Great, impiety and immorality had attained a preponderating power. The king himself even, began to perceive the hideous consequences with which they were fraught; and a few years before his death, he said, with some emotion, to Baron Carmer, his high chancellor—"What would I not give to be able to restore the morals of my people, to the simplicity which characterized them forty years ago, at the death of my father. We must pass a law against the licentious custom which prevails respecting divorces." At the same time, measures were adopted for the formation of a new code of laws on that subject; and it was completed under the reign of Frederick William II. Among the papers collected by the commissioners entrusted with that measure, there were found some proposals which avowedly sanctioned polygamy. Nay, more than this—In the printed scheme of this code, there was a proposition introduced, which however was afterwards withdrawn, the object of which was, to make it law-

ful for persons of the upper ranks to contract what were called *left-handed marriages:* that is, marriages which excluded the wife and children from the privileges to which the rank of the husband and father entitled them, and which might be dissolved by the simple act of his contracting, at any subsequent period, *a right-handed marriage.* It would be easy to show by other facts, the degraded state of moral sentiment at this time, and the almost total extinction of the benign influence of gospel truth, throughout the kingdom of Prussia. But we go on with our narrative.

Frederick the Great was still living, when Kant, the philosopher of Konigsberg appeared—decidedly one of the most influential men of the age in which he lived. Morality is unquestionably indebted to him, for having been the first to purify it from the multifarious and coarse ingredients which Nicolaï and his followers had mingled with it. He taught the doctrine of disinterested benevolence, or that virtue ought to be loved for her own sake; a doctrine which drew down upon him the furious opposition of the publishers of La Bibliotheque Allemande Universelle. The *effects* of this doctrine, however, were, in their nature, scarcely less atheistical than that which was propagated from the head quarters of infidelity. Kant was the first who gave strength and consistency to what is called *Rationality*, and his disciples have accordingly been designated by the name of *Rationalists.* He did not renounce the authority of Revelation, but formed, on the contrary, a mystical alliance between philosophy and Christianity. By what he called *the science of moral interpretation*, he discovered that Jesus Christ was the prototype of a man according to God's own heart, or of a perfect man—for whom, and, in a certain sense, by whom, the world was created, &c. Now, by means of this mystical system, the Rationalists could connect themselves, more or less closely, with the external forms of Christianity, and even adopt, on some occasions, the common phraseology of the Scriptures; while yet they were utter unbelievers in the fundamental doctrines of the Gospel, viz.—the original guilt of man, and the atonement of Christ.

During the reign of Frederick William II., there was a short-lived reaction against the doctrines of the Rationalists. Unfortunately, however, the means employed to effect it, such as a royal edict in defence of religion, and the deposition of the heretical teachers, were not followed by any good effects. The king, whose youth had been spent in dissipation, but whose heart was generous, and susceptible of magnanimous feeling and exalted views, had, at one period of his life, experienced a conviction of the necessity of obtaining some renovation of his affections—which laid him open to the force of religious truth. But if a few sincere Christians found access to his throne, hypocrites and enthusiasts also, resorted there in groups; and before the mind of the king was confirmed in any of his serious and virtuous purposes, his good resolutions were put to flight, and his old infidel opinions assumed the ascendancy over him.

In the early part of his reign, religion continued to decline among the higher ranks of society. The churches were so thinly attended, that even on festival days, the numbers, in many of them, did not exceed fifty or sixty. If a man of education, and of any influence in the world, partook of the Holy Sacrament, the circumstance was set down as remarkable, and made the subject of general gossiping. In proportion as the churches were deserted, the theatres were crowded. It is true, that gross vices and open profligacy were not common: but a superficial morality, and

mawkish effeminacy, very generally prevailed. Still, the word of God was preached to the humbler classes of society; for three or four faithful ministers persevered successfully in the discharge of their duty, amidst the sneers and contempt of the world.

(*To be continued.*)

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. I.

"It belongs to the church, in its distinctive character, to evangelize the world." In the truth of this position we professed our belief in the preface to our last volume, and promised that we would, at an early day, lay before the readers of the Christian Advocate our views on this interesting subject—We are now to redeem our pledge.

That the church is not a community of man's devising and organizing, but one constituted by God himself, and of which the Lord Jesus Christ is the head and the sole lawgiver, is a proposition which no Protestant will deny; and which therefore, in writing to Protestants, it is useless to spend time to prove. Another truth which will be generally admitted is, that the church is eventually to fill the world. This, at least, will be granted by the friends and advocates of the missionary operations of the present day. They believe that "the sure word of prophecy" gives explicit and repeated promises of a glorious era, which they apprehend to be not far distant, when Satan "shall be bound for a thousand years;" when the heathen "shall be given to Messiah for his inheritance, and the uttermost parts of the earth for his possession;" when the Jews shall be reingraffed into "the good olive tree" from which "they have been broken off by unbelief;" when all false religion, fanaticism, heresy, error, and delusion, shall give way and disappear, before the influence of "the truth as it is in Jesus;" and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That the *instrumentality* to be employed in this work ("the excellency of the power" being always and altogether of God) will be the instrumentality of those who are already the friends of the truth, and members of the church of God, is as clear as that the great adversary of souls, and his agents in our unhappy world, will not be willingly employed in subverting their own cause, and in establishing that which they hate: and that there must be some union of effort among the friends of truth, in prosecuting this great work, no one who considers the nature of that work, and the effects to be produced, will for a moment hesitate to admit. It seems also to be too evident to need proof, that all the friends of truth now on the earth, widely separated as they are from each other, cannot be united in one and the same association, in making the necessary effort, or in prosecuting the great work of evangelizing the world; since, according to our Confession of Faith (Chap. xv. Sec. II.) "The visible church, which is also Catholick or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

We shall enter into no lengthened inquiry, who, among those denominations styling themselves *Christians*, may, or may not, rightfully be considered as constituting, or belonging to, *the true church of Christ*. The Romanists, it is known, *exclude* all but themselves; and we are willing to *include* all who hold the great leading doctrines of the

Protestant reformation. The most of these are now actually engaged, some in a greater and some in a less degree, in the prosecution of missionary operations. In our own country, we know that the Moravians, the Presbyterians, the Congregationalists, the Baptists, the Methodists, the Episcopalians, the Dutch Church, the Lutherans, and the German Calvinists, are, to some extent, engaged in this blessed work, either at home or abroad, or both. Doubtless the members of these different sects consider the creed, and the form of church government, which they have severally adopted, as more scriptural than any other. Be it so—having some peculiarities of our own, which we regard as not altogether unimportant, we do not refuse to concede to others what we claim for ourselves, and are willing to consider all the sects we have named, as embracing enough of genuine gospel truth to entitle them to be regarded as churches of Christ. Now, as we are about to speak of *the church acting in its distinctive character*, and wish to be clearly understood when we use this language, we have, for this purpose chiefly, yet not exclusively, offered the remarks which have hitherto been made; and will beg the indulgence of our readers to repeat the substance of them in the following summary—We believe, and wish it may be kept in mind, that the church of Christ is a community, not of man's device, but of God's appointment, bound to maintain his truth, and to be governed by his laws; that the gospel is to be propagated throughout the world by the instrumentality of its friends, who belong to this church; that it is utterly impracticable for all these friends to act together in one association, for conducting missionary operations; that the friends of the essential truths of the gospel are, in fact, divided into no inconsiderable number of different sects, each holding some peculiarities, which its members deem of sufficient importance to keep them in a measure separate from other denominations; and that when we speak of *the church acting in her distinctive character*, we do not refer to any one of these sects as *the church* EXCLUSIVELY, but we mean that all we say should be considered as applicable, and equally applicable, to any of the denominations specified—that each may be considered as *the church*, in the whole sense in which we use these words.

We shall now endeavour to show briefly—1. That the evangelizing of the world should be conducted by the church in its distinctive character, and not be mainly left to the management of voluntary associations. 2. For what purposes, and to what extent, voluntary associations for missionary purposes are lawful and expedient. 3. How far the union of different churches, in the prosecution of missionary operations, may be proper and adviseable. 4. How a hurtful interference in missionary concerns may best be avoided or prevented. 5. What is the duty of the Presbyterian church, in the great enterprise of evangelizing the world at the present day. —It is foreseen that these particulars are too closely connected to be kept perfectly distinct in the treatment, and yet it is believed there may be an advantage in saying something on each separately.

1. That the evangelizing of the world should be conducted by the church in its distinctive character, and not be mainly left to the management of voluntary associations, is, to our apprehension, palpably evident, both from Scripture and reason. The church, as we have seen, is a divinely constituted and organized body, and therefore, doubtless, more fit for any purpose for which it was *intended* by God, its author, than voluntary associations, which are the device of man —however distinguished those men

may be for sagacity and piety—"The foolishness of God is wiser than men." Now, it should be noted and remembered, that the *great purpose* for which God constituted and organized his church in the world was, that it might assimilate the world to itself—might bring the world into the church. This is believed by all the friends of missions in the present day; and is most evident from the great command which the risen Saviour gave to his apostles, and through them to the ministers of the gospel, in every age of the church and of the world—"Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth: Go ye, therefore, and teach all nations,* baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even to the end of the world." The apostles, at this time, were certainly the representatives of the church, and no language could express a design more distinctly or emphatically than that which is here used, to show that the great purpose to which they were set apart was, "to make disciples, or Christians, of all nations." Accordingly, the sacred records show that the apostles and primitive Christians took their measures in strict conformity to this injunction of their Lord and Master; that is, in disciplining the nations they acted, distinctively, as a church. Individually, indeed, they acted as individual Christians ought now and ever to act—they endeavoured, wherever they went, to persuade men to embrace the gospel. But whenever any thing like organized missionary operations was contemplated, their distinctive ecclesiastical capacity, or character, was assumed and preserved. "All the examples of Scriptural missions exhibit them as sent forth originally by the church *as such*, and as returning to the church to make their report—unless where single apostles, under the immediate guidance of the Holy Ghost, acted for themselves, or gave direction to others, in relation to this high concern. But it appears that even the apostles were sent forth *immediately* by their apostolical brethren, or by the whole church—Thus we read (Acts viii. 14), that 'when the apostles which were at Jerusalem heard that Samaria had received the word of God [by the preaching of Philip, driven there by persecution] they *sent* unto them Peter and John;' and v. 25, that 'when they had testified and preached the word of the Lord, they returned to Jerusalem'—and although it is not put on record, there can be no doubt that they reported the effect of their mission to those who sent them. In like manner, we find that when the first mission to the heathen was sent forth, although the missionaries were no other than the great apostle of the Gentiles, and 'Barnabas, a man full of the Holy Ghost and of faith,' yet of them it is recorded (Acts xiii. 3), that *the church* at Antioch 'fasted and prayed, and laid their hands on them, and *sent* them away.' And to those who sent them they made their report; for we are told (Acts xiv. 26, 27,) that they 'sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled; and when they had come and *gathered the church together, they rehearsed all that God had done with them*, and how he had opened the door of faith unto the Gentiles.' Such, it appears, was the manner

* In many instances, our translators of the Bible have put a better reading in the margin than in the text. Instead of "teach all nations," the margin here reads, "make disciples," or "Christians, of all nations;" and that this is the proper rendering of the original words μαθητευσατε παντα τα εθνα, is known to every one who has a knowledge of the Greek language.

in which missions, both at home and abroad, were managed by the primitive apostolick church. By the church, in its distinctive character, were they sent forth, and to the church, in the same character, was the report of the missionaries made."* Now, if it be admitted that the example of the apostles, under the infallible guidance of the Spirit of God, is to be our "pattern" in this great concern—if what they have left on record in relation to this matter, was "written for our learning," then it is beyond a question, that the church, in its distinctive character, ought to appoint missionaries, to instruct them, to superintend them, and to receive their reports.

It is not pretended that the church can, in the business of missions, any more than in almost every other business, act without representative agents. But what she does by these, she virtually does by herself;† for she appoints them, instructs them, makes them responsible to herself, hears their reports, approves or disapproves of their measures, and sanctions or disannuls their proceedings. Here, precisely, lies the difference between the agents of the church, and all merely voluntary missionary associations, and their agents. The latter are not appointed, nor instructed, by the church, are not responsible to her, do not report to her, and she cannot control or influence their measures, in any other than in an *indirect* manner. We shall presently offer our views, somewhat particularly, of voluntary missionary associations; but in the mean time, admitting them to be in a very high degree useful, it remains to be candidly and solemnly considered, whether the church, a body *divinely* constituted, can, without great criminality, leave a *principal* concern for which she was specially set apart—for such unquestionably is the missionary concern—to be chiefly managed by associations of merely human devising, not having, and not pretending to have, the attributes or character of a church—and whether, admitting that the church has a great *indirect* influence on these associations, she ought to carry on her missionary operations *chiefly* in an *indirect* manner, rather than in one which is *direct*. We cannot but think that a serious and impartial consideration of these inquiries must result in a deep conviction that the church is sacredly bound—bound by her responsibility to her glorified Head, from whom she received the command to evangelize the world—to hold the missionary concern, as much as possible, immediately in her own hands—to act in it, *directly and chiefly*, in her distinctive character.

2. We shall now attempt to show for what purposes, and to what extent, voluntary missionary associations are lawful and expedient.—That they are so to a certain extent, and for certain purposes, we fully and freely admit. But to give our views of them as perspicuously as we can, we shall take an illustration from the civil constitution under which we live: and it may be observed, that in doing so, we only follow the example of Christ and his apostles, who often took illustrations of sacred things from the known institutions of the countries in which they, or those whom they addressed, had their residence. In every free state, voluntary associations, not inconsistent with the constitution and laws of that state, are permitted, and are often highly useful. In our own country, voluntary associations, which we think are extremely beneficial, and to several of which we belong, now exist—Such, among others, are the

* See an Overture to the General Assembly of 1828. Christian Advocate, Vol. VI. p. 255.

† It has passed into a well known maxim, both in reference to an individual and an association, *Quod facit per alium facit per se.*

associations for colonizing our coloured population in Africa; for the suppression of intemperance; and for promoting a due observance of the Lord's day. We must, however, remark, that a civil community is always best organized, when it least needs the aid of voluntary associations, to supply its defects, or to promote the welfare of its members. We further remark, that these voluntary associations may be as injurious at one time, as they are beneficial at another; and therefore that the constituted authorities ought to control them, as they do in fact control them, whenever they are believed to be injurious. We well remember the time when the father of our country, in a communication to Congress, solemnly denounced certain voluntary associations, as pernicious in the extreme; and yet these associations reckoned among their members, at this very time, no inconsiderable number of men of eminence and influence, some of whom had been distinguished patriots.

Now, we view voluntary associations in the church, very much as we view those in the state. They may be often lawful and useful, and they may sometimes take a wrong direction, and become very injurious. At best, moreover, they are but appendages to the church, and therefore to commit to them the *whole*, or the *principal part* of the missionary concern, is, in our view, just as wrong and as absurd, as it would be for the constituted authorities of our country, to commit the social interests of the American people, *wholly or chiefly*, to voluntary associations, of a civil or political kind, in the United States.

The principal reason why voluntary religious associations sometimes become noxious, is, in our apprehension, that they usually are subject to no formularies—have no established system of doctrine or order, which they feel bound to regard, except the constitution and rules which their founders, or original members, have thought proper to adopt, and which may at any time be changed, and are actually changed, according to the inclinations or views of a majority of those who belong to them for the time being. Hence, if they become corrupt, there is little hindrance to their becoming the promoters of false doctrine and ecclesiastical disorder, and thus of injuring, instead of aiding, the cause of evangelical truth, and the peace and welfare of the church. It is again admitted, that the church has no inconsiderable influence, of an *indirect* kind, on these associations—through the medium of those good men who commonly belong to them, and by being able to withhold that countenance and support on which their operations must depend. But it is also true, that their influence may gradually become such, before any apprehension of inconvenience is indulged, that they may be able to control the church, instead of the church controlling them: and we greatly mistake, if we have not already seen indications of a strong tendency to this issue, in the church to which we belong. To recur once more, for illustration, to secular institutions—It may be recollected, that voluntary political associations in France, absolutely prostrated all *regular government* in that country, for a number of years in succession; and produced all the most shocking effects of anarchy and misrule. We trust that no similar effects will ever result to our church from voluntary religious associations now existing, or likely to exist; but their liability to abuse, is a powerful reason why their operations and tendency should be vigilantly observed; and a powerful reason, also, why the church should not only be careful to retain the power of controlling them, but keep in her own hands the chief management of missionary operations—operations which de-

servedly possess, and which will therefore carry along with them, the affections of the Christian publick. We think we hazard nothing in affirming, that in the present state of religious feeling in this country, the church will in fact, if not in form, be governed by that body, be its organization what it may, that promotes and manages missionary concerns.

A principal use of voluntary religious associations is, to awaken the church to a sense of her duty; and by proving the practicability of new plans and energetick measures, to engage eventually her children generally, to unite and co-operate, in carrying these measures into effect. It is a mournful fact, that, in every age, the church has tended to supineness, formality, and a neglect of her duty—In every age, however, it has pleased a gracious God to raise up, and preserve in the church, some men endued at once with enlightened minds and holy zeal; and with them the work of reformation has always commenced. They have seen what good might be done, and what ought to be done, long before the most of their brethren have perceived the demands of duty at all, or were ready to believe in the propriety or expediency of the measures contemplated—even after they had been explained and urged on their attention. But at length a few, and then more, have become enlightened and animated, till at length voluntary associations have been formed, sufficient in strength to put the measures devised to the test of experiment; and the success has, in the issue, roused the church, to awake from her criminal lethargy, and to put forth her strength in the service of her Lord and Master. The extensive missionary operations of the present day have certainly been brought about in this manner, as must be known to all who are acquainted with their origin. Not only so, but we believe that the oldest missionary establishments in the churches of England and Scotland, and which are now (in fact if not in form) brought under the direct influence of those churches, originated in the enlightened zeal and Christian liberality of a few individuals.

We are therefore so far from being disposed to decry all voluntary associations of a missionary kind, that we think the church and the world are greatly indebted to them, for the awakening and cherishing of that blessed spirit of missionary enterprise, which, in its progress and increase, we doubt not is destined to evangelize the world. Will it then be asked—why not leave this holy enterprise to be prosecuted in the way in which it was commenced, and by the men who commenced it? We answer, that the men who commenced it cannot live for ever; and it is by no means certain that their successors will always possess their spirit. We answer farther, and more especially, that measures are often proper at one time, which are not proper at another. Necessity makes some laws for itself, both in the church and in the state. In our own happy country, certain measures were once indispensable to the preservation of our liberties, which would now be even treason against our country. When voluntary societies of a missionary character have roused the church to what was always her sacred duty, and which was committed to her by her glorified Head, they have then had their principal use; and their friends should be willing, and even rejoice, to take their place in the church, and co-operate with her in executing those plans, struck out perhaps by themselves, which she has now adopted as her own. We were much impressed at the last meeting of the American Board of Commissioners for Foreign Missions, by the conduct of a most worthy member, who then relinquished his connexion with that Board. He, it ap-

peared, belonged to the Protestant Episcopal church; but this notwithstanding, he had, both in India and in this country, rendered to the American Board very important services, which they acknowledged, and for which they gave him their thanks. But his statement was, that although he had endeavoured faithfully to serve that Board, and still most cordially wished success to its operations, yet, as he had now the pleasure to see the church to which he belonged engaged in the missionary cause, he thought it his duty to give his *future* services to that church, and to resign the seat which he had held at that Board. For ourselves, we confess we were greatly pleased, and we hope edified, by this frank statement, and in our judgment, this most reasonable and correct procedure: and we do believe that a procedure similar to this, will be, and ought to be, frequently witnessed. We believe that the members of our church, in particular, when they see the church to which they belong coming forward in its distinctive character, and engaging in the sacred cause of missions with that spirit, and zeal, and unanimity of effort, which the cause demands, and the want of which they have long lamented, and in consequence of not seeing it in the church, have joined voluntary missionary associations—we believe that when this is seen, the members of the Presbyterian church will, and ought to resign their connexion with voluntary associations, and rally under their own standard. They are qualified, by their experience and their known zeal, to stand in the foremost ranks of the "good soldiers of Jesus Christ" in the camp of our own Zion, and to animate the whole phalanx of those whose "weapons are not carnal, but mighty through God to the pulling down of strong holds," to do valiantly, in making inroads into the kingdom of Satan, and in winning trophies and triumphs for Immanuel, till he shall "reign king of nations, as he is king of saints."

But we sincerely wish that neither compulsion nor undue persuasion should be used, to produce this effect. Let it be produced by seeing those who are already enlisted under the banner of our church, exerting themselves strenuously and efficiently; and by so doing affording evidence that the church is really awake, and in earnest in this business—so in earnest as to give assurance to the members of voluntary associations, that by leaving their present connexions they will not hurt the good cause; will not do *less*, but *more*, for sending the gospel to the destitute. This is honestly our wish and our aim. The voluntary associations deserve great praise for what they have already done, and are still doing. They have made arrangements which may not easily and speedily admit of a new modification. Many of their members are greatly attached to them, and to each other. The missionaries they employ are good men, and the doctrines they teach are in general sound, salutary, and we trust saving. While they continue thus, we say, may God speed them. Let them, while they continue thus, be gratified in pursuing the method that best pleases themselves, in winning souls to Christ. But, satisfied as we are that most of their members are both enlightened and pious, we have no fear that when they see the church obeying in good earnest the command which the Saviour gave her, "to disciple the nations, and preach the gospel to every creature," they will (about as fast as they ought to do it) come into the measures of the church, and labour with their brethren to effect that, through a divinely constituted organ, which they have been compelled to attempt by a voluntary association

with men whose laudable zeal outwent that of the church, but which stimulated her at length to the discharge of her duty.

(*To be continued.*)

A MISSIONARY SEA JOURNAL.

We are indebted to a clerical brother, the Rev. George W. Janvier, for sending us the following communication to him, from Miss Maria Ogden, one of the last company of missionaries sent to the Sandwich Islands. There is a moral sublimity, in some of the sentiments which she expresses, calculated to exhibit the Christian spirit and character in a most favourable and striking light. We have hesitated whether we should insert, or omit, some of the incidents, not of the most important kind, which she introduces. But her letter is in fact a Sea Journal; and we thought it would be most gratifying to our readers to see the whole as it was written; but written certainly without any view to publication—a circumstance which, in our opinion, renders it the more valuable.

Ship Parthian,
Pacific Ocean, Feb. 12, 1829.

Dear Friends,—I feel thankful that I am permitted to address you, under circumstances so solemn and interesting as those in which I am placed. Several thousand miles from my native land, separated from those friends whom I dearly love, with whom I have often taken "sweet counsel," and whose faces I shall see no more in the flesh—here, on the wide ocean, I erect my Ebenezer, for hitherto hath the Lord helped me. Often do my thoughts, quick as the lightning's flash, fly over the mountains which rise and the oceans which roll between us; and I find myself, in imagination, in the society of some of my dear friends, either in Woodbury or Pittsgrove. Often do I retrace my steps over the well known path leading from the parsonage to Mr. Dare's; and many a tear flows, and many a sigh is sent back to the beloved spot, where I first found a Saviour precious! Do not infer from this, my dear friends, that I am discontented, or unhappy. No; I can truly say I never felt so happy, never so entirely satisfied with the allotments of Providence, never so firm a reliance on the precious promises of God, as at present.

My feelings on that memorable day when I embarked on board the Parthian, and found myself surrounded by strangers, and the shores of my beloved country fading from my view, can better be imagined than described. But among a variety of contending emotions, there was not mingled one feeling of regret, that I was parting with all for my dear Redeemer's sake. No, I rejoiced that I was permitted to unite myself to this dear little band, bearing the messages of mercy to the heathen. Yes, my friends, and I still rejoice. Though I have been in perils on the deep, and during the whole of the first month of my voyage, suffered from sea sickness, and was so reduced that I was unable to rise from my berth without assistance, and though I am obliged to submit to all the inconveniences of a crowded vessel, and to many other trials which I had not anticipated, yet none of these things move me. The promise "when thou passest through the waters I will be with thee, and the rivers they shall not overflow thee," has been verified. The Lord has been "my refuge and strength, a very present help in trouble."

In a few hours after we sailed, all the family, except Mrs. Green, were taken sick. She, dear woman, remained well, and proved a daughter of consolation to us all. The next day, being Sabbath, was certainly the most dreary one I ever spent—nothing but sighs and groans were responded from one side of the

cabin to the other. On the evening of the 8th, the family altar was for the first time erected, and all, except Miss Stane and myself, were able to attend. The evening before, we had a violent gale, such as our captain said he had not known for ten years. A part of the bulwarks were broken in, and the deck was in danger of being swept. The whale-boat attached to the vessel, which contained eleven of our chairs, was carried off, and the men were prepared with axes to cut down the masts, in case the vessel should capsize. It pleased the Lord however, who had given the command and raised the stormy wind, again to speak the word, and there was a calm. The next Sabbath there was publick worship in the cabin.

In three weeks we had some order established, family worship was celebrated morning and evening, prayer meeting on Saturday evening, and preaching on the Sabbath. It was recommended by the committee, that we should observe a day of thanksgiving, on our recovery from sickness; and the 21st was set apart for that purpose. All the gentlemen addressed the throne of grace, in thanksgiving for benefits received, and prayer for a prosperous voyage, and the blessing of God on the great and important work in which we were engaged. Much was said to encourage and animate us, and also to excite to the important duty of self examination. One of the Sandwich island brethren, Samuel J. Mills, assisted in the devotions, in a very fervent, solemn and impressive manner. On the second of December, the monthly concert was observed, for the first time. Mr. Green, Mr. Gulick, and Mr. Shepherd, made some remarks and led in prayer, and also Mills. It was truly affecting to hear *him* fervently pleading for *heathen in a Christian land.* It is comforting to know, that on the mighty ocean and in the far distant isles of the sea, as well as in a land of gospel privileges, we have the same almighty Friend, who is ever ready to listen to the prayers of his children, and has promised his blessing wherever two or three are met in his name.

We have seen several vessels since we sailed. On the 9th of January, we spoke the Galatea, bound for New Bedford. We hoped to have sent letters to our friends in America by her, but she passed before we had time to prepare them. A tame pigeon left that vessel and came to us, and remained a few days, when unfortunately it was shaken from some of the rigging into the ocean and drowned—this we regretted very much, as we had hoped to take it to the Islands. The weather, as we drew near Cape Horn, became cool, and we had about five weeks in which we found warm clothing necessary, particularly as we had no fire in the cabin —our captain fearing that there was not a sufficient supply of wood. This I have found not injurious, but on the contrary very beneficial to my health, which had been much impaired from the warm weather, the confined air of our state room, and want of exercise. On the 18th we were gratified with the sight of land. The lofty hills of Statten Island appeared in view, Lat. 54° 40′. We had also a visiter; a little yellow bird alighted on our vessel, to rest its weary wings. For three weeks from the time we first saw land, we were obliged to contend with a head wind, which drove us out of our course. On the evening of the 22d (Statten Island still in sight), the motion of the vessel and the noise on deck gave us warning that a gale had commenced. Miss Patton and myself went up to the head of the stairs. There a scene was presented to our view at once grand and terrifick, and of which I cannot find language to convey any adequate idea. One moment we appeared mounting to the very heavens, and the next

sinking beneath the raging billows. All hands were engaged in taking down the sails. I trembled when I saw the danger to which they were exposed, and wondered at their insensibility. The sun was just setting in the west, and its mild rays cast on the light clouds which were floating around, formed a striking contrast to the stormy wind and raging sea—the whole scene exhibiting a sublime display of the greatness, power, and glory of God. I was lost in astonishment at the grandeur of the scene before me, and retired to the cabin with more exalted views of the omnipotence of God than I ever had before. The next morning we learned that our danger in the night had been great indeed. The captain feared that the deck would have been swept, and we were still tossing about, at the mercy of the winds and waves. This proved a gloomy day. The waves broke over the deck with a tremendous noise, and running down the hatchway overflowed our cabin. But I desire to be thankful, that in this raging of the elements, my confidence in an almighty Protector remained unshaken; and I could hear the ocean roaring around me, and the waves breaking over my head, with composure.

On the 29th there was a calm for a short time. I rose early in the morning and went on deck to take some exercise. The ocean was so smooth and unruffled that it reflected the clouds above. On this day, one of the men was in imminent danger of drowning. An Albatros had been shot, and the man had taken the end of a rope and gone out to it, and when he had secured his prize he was attacked by a living Albatros, and in defending himself lost his hold of the rope. The men were all much alarmed, and Phelps, one of our Sandwich Island brethren, nobly committed himself to the deep, and swam to his assistance. Finding, however, that he could do but little, and that he was endangering his own life, he called for a boat, which was immediately sent out, and both he and the man whom he went to help, much to our relief, were brought safe to the vessel. The Albatros is a beautiful, large bird, somewhat resembling a goose, supposed to weigh twenty pounds, measuring from the bill to the tail three feet and a-half, and from the extremity of one wing to the other ten feet. On the 5th of February, after being three weeks driven about by adverse winds, it was pleasing to hear that for the last twenty-four hours we had sailed in the right direction, at the rate of eight miles an hour. A porpoise was caught this day, somewhat different from one before caught in the Atlantic. Its head resembled that of a hog, the upper part of which and down the back to the tail was jet black, and the under part of its body was white as snow. It measured eight feet and a-half in length, and three and a-half in circumference, and was supposed to weigh between two and three hundred pounds. The flesh was excellent, tasting very much like beef. It was quite a treat to us, after being so long confined to salt provisions.

It was a part of the instructions of the Board, that on getting round the cape we should observe a day of thanksgiving, and Thursday the 7th, was set apart for that purpose. The day dawned upon us under the most favourable circumstances. A most delightful breeze was wafting us forward towards the place of our destination, at the rate of eight miles an hour, and yet there was so little motion below, that we might almost have fancied ourselves on land. At ten o'clock in the morning, we assembled for a prayer meeting. Mr. Andrews commenced the exercises by singing and reading the 121st and 124th Psalms. Dr. Judd, Mr. Clark, and our friend Phelps, led in prayer, in a truly solemn and appropriate manner.

In the afternoon we again met for publick worship. Mr. Green preached from the 116th Psalm, the 12th verse—"What shall I render to the Lord for all his benefits?" He recounted the many mercies we had received, from the first dawning of our existence to the then present day; dwelt much on the benefits received since our embarkation, particularly in our preservation through the danger we had just past, and urged the duty of consecrating ourselves, our time, our talents, and our all, to that almighty Being who had created, preserved and redeemed us; and who had conferred upon us the honour of carrying the gospel to the poor, benighted heathen. The exercises were concluded by singing that most delightful psalm of Watts, "What shall I render to the Lord, for all his kindness shown," &c. Soon after worship, we sat down to our evening repast. Every heart beat in unison, and every eye beamed with joy. At eight o'clock in the evening, we all drew around the family altar, renewed our thanks for mercies received, and committed ourselves to our heavenly Father's care through the night. Thus ended this most interesting day—A day long to be remembered with joy and gratitude, and which I trust we shall all look back upon with the most pleasurable sensations.

Feb. 13th. Early this morning we were again cheered by the sight of land. The island of De Marafuera appeared in view, to the east of us. It is some relief to the sameness of our situation to see land even at a distance. I can *now* say that *I* have seen the "wonders of God in the mighty deep," and understand the meaning of the Psalmist when he speaks of mounting up to the heavens, and going down to the depths.

The ocean teems with inhabitants. We have seen a number of whales. But of all the tenants of the deep, I think the shark is the most frightful. The boneta and the dolphin are both good for food. We have seen a great many flying fish; and yesterday a large number of the grampus followed the vessel. We have also seen a great variety of birds, and one day a butterfly—three hundred miles from land.

I have become strongly attached to this dear interesting family, with whom I consider it a privilege to be united. Mr. Andrews is regarded a man of talents. Mr. Green, to warmth and zeal in the cause of Christ, unites much resolution and perseverance. Mr. Gulick is mild and amiable in his disposition, but yet bold in reproving sin. Mr. Clark is also mild, humble, serious, and contemplative. Dr. Judd, our physician, is uniformly kind and attentive to the health of the family, and truly devoted to the cause in which he has embarked, and I think eminently calculated for usefulness. Mr. Shepherd, the printer, appears also to possess a true missionary spirit, is very fervent in prayer, and always ready for every good work. With our Sandwich Island brethren, I am much pleased. Mills and Phelps are both men of fine minds. I think them truly pious, and that they promise to be very useful to their brethren at the Islands. George Tyler is farther advanced in years than the others, and neither his natural abilities nor his education is equal to theirs. He has some peculiarities of disposition, but on the whole possessed of many good qualities. He has a large head, and thick hair, which he keeps almost erect: and round his eyes he carries the indelible marks of heathen customs. Tyler is in his element when he is assistant cook, if not controlled; but if he is, somewhat refractory. Henry Taheite is one of the most good-natured, obliging men I ever knew. We find them very useful, and are under obligations for their kindness. Indeed I know not how we should have done without them, in

the very unpleasant circumstances in which we were left, in consequence of some misunderstanding between the committee and the owner of the vessel. Instead of having our work done and our meals prepared for us, as we expected, and as the Board also expected, we are obliged to do our own work, in a small cabin, not more than ten feet square.*

(*To be continued.*)

KING GEORGE IV. AND OLD MODERATION.

We do not often make extracts from Newspapers, but we think there is a pithy moral in the following, taken from "The American Daily Advertiser," of Jan. 20th, 1829, which renders it not improper to form an article for the Christian Advocate.

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Mr. Poulson—It was a very rainy day, I could not take my usual walk. Looking over the Quebeck Gazette, I found the following articles, taken from the London Morning Herald:

"It is true, that his Majesty seldom ascends or descends the stairs at the Royal Lodge, otherwise than by a chair borne by servants. But it is said this is not adopted from any inability to walk, but from a fear of over exertion.

"One of the new beds in Windsor Castle, including the furniture, cost one thousand pounds (four thousand, four hundred and forty-four dollars, forty-four cents), and it is to be still further ornamented, with costly and rare feathers, displayed on the canopy.—This, however, is not the state bed."—*Quebeck Gazette.*

Now let us imagine his majesty laid on his five thousand dollar bed, with one of his nobles entertaining him with Virtue's description of her favourite sons:

"Thro' health, thro' joy, thro' pleasure and renown,
They tread my steps, and by a soft descent,
At length to age all gently sinking down,
Look back with transport on a life well spent,
In which no hour flew unimproved away,
In which some virtuous deed distinguished every day."

This, may it please your majesty, is happiness.

Now, Mr. Poulson, when his majesty was born, the writer of this was nearly twelve years old; and he can now trip it up and down stairs on a "light fantastick toe," and take his walk of four or five miles in the country, to preclude the necessity of stimulants to provoke an appetite for dinner, or opiates to invite sleep.

"Better to search the fields for health unbought,
Than pay the doctor for a nauseous draught.
The wise for health on exercise depend."

At ten o'clock, in the evening, he retires to his comfortable chamber, where his mattress, feather bed, bedding, silk counterpane and canopy, might be bought for one hundred dollars; here he lays himself down to rest, without pain, without want, free from care and free from anxiety: and although it has pleased the Divine Disposer of events to remove the long beloved occupant of one pillow, he has bestowed on the occupant of the other, blessings that demand resignation, and more gratitude than he has a heart to give—What part of mankind would wish to be King, and be carried up to the five thousand dollar bed, and what part would prefer the one hundred dollar bed of

OLD MODERATION!!

* In the Missionary Herald for the last month, the want of fidelity to his engagements, in the captain of the Parthian, which appears to have been the sole cause of the inconvenience here complained of, was strongly, and we doubt not justly stated. It is gratifying to observe in what terms of reserve Miss Ogden speaks of this occurrence, of which many would have bitterly complained; and for which there was indeed great cause of complaint.—ED.

Review.

M'CALLA ON CHRISTIAN BAPTISM.

(*Continued from page* 25.)

The first publick dispute which Luther held with the Romanists, was at Leipsig, A.D. 1519. His antagonist was Eckius, and his assistant Carolstadt. The subjects disputed were, 1. *The Power of the Pope;* 2. *Concerning the Bohemian Brethren;* 3. *Of Purgatory;* 4. *Of Indulgences;* 5. *Of Penance;* and afterwards of other matters. This dispute was continued from the 9th of June at 7 o'clock A.M., until June the 14th.

An account of this controversy may be found in the first volume of Luther's Works.

It is said, that when Tetzel, the famous preacher of *indulgences*, who first roused the spirit of Luther, heard of this controversy, he declared that the devil had been the cause of bringing it about, and immediately departed from Leipsig.

In the year 1523, a publick dispute was held at Zurich, in Switzerland, between Zuingle and John Faber, vicar of the bishop of Constance. To this conference the magistrates of Zurich invited the clergy of the surrounding country; and liberty was freely given to all who wished it, to attend. The bishop of Constance was himself present, and the concourse of people was great.

The senate now requested, that any person present who thought that he could prove the doctrines taught by Zuingle to be heretical, should come forward, and he should be heard; and the same thing was earnestly requested by Zuingle himself: but no one thought proper to enter the lists.

Zuingle then challenged any of the clergy to dispute with him on the following topicks: 1. *The Invocation of Saints.* 2. *The Authority of Scripture.* 3. *Concerning Councils.* 4. *Of the Celibacy of the Clergy.* But still no one would offer himself to dispute with Zuingle. Whereupon, the senate of Zurich made the following decree. "Whereas, many persons having hitherto circulated, privately, reports against Zuingle, the Rev. pastor and president of our church; and now he having openly declared his opinions, and all being earnestly requested to come forward and convince him of his errors; but no one having attempted to do this, therefore it is decreed by the consuls and senate of Zurich, that the said Zuingle shall go on to teach and preach the sound doctrines of the gospel, as he has heretofore done. And, moreover, it is ordered, that all other ministers of the word, whether in the town or country, shall not hereafter teach or preach any doctrine which they are unable to prove by the authority of holy Scripture. And all persons are hereby charged to desist from all accusations of heresy, against such ministers as proceed, in an orderly manner, in the discharge of the duties of their office; and in case any persons shall presume to violate this our order, condign punishment shall be inflicted on them.

"Given under our seal, this 29th of January, 1523."

Perhaps no publick conference, on disputed points of religion, was ever conducted with more order, or attended with a happier issue, than this. It was followed by the complete establishment of the reformed religion, in this important city. Faber, who was to have been the antagonist of Zuingle, declined on pretence that it was not lawful for him to dispute any where else but in a university, and proposed

Paris or Cologne. Zuingle asked him, if he would be willing to dispute at Wittenberg or Erfurt. He said, not at all;—that these places were too near to Luther. Faber, moreover said, that he would dispute with Zuingle in writing; but as he expected a general council would be called, the next year, he did not wish to anticipate the discussion of subjects, which would then be taken up and decided.

However, after the assembly was dismissed, he brought forward some texts of Scripture, in favour of ecclesiastical traditions, which Zuingle answered, without difficulty. Zuingle again insisted that Faber would attempt to answer any one of the *theses*, which he had laid down; but he would not consent. The state of his mind, however, at the conclusion of this conference, may be conjectured from the last words which he spoke, before his departure. "We might," said he, "live together in a peaceable and friendly manner, even if no gospel existed."

While Zuingle, in one of his addresses, was insisting on the propriety and necessity of appealing to the Scriptures for all our doctrines, a poor priest, who was present, said, "What must he do, whose finances will not admit of his purchasing books of this sort? I say this," continued he, "because it is a fact, that I am not able to buy the New Testament."

The people of Zurich not satisfied merely with having the pure gospel, in the place of useless traditions, resolved that they would put down idolatry, and overthrow every stumbling block of superstition. But not being willing to take a step so important, without due deliberation, they determined to institute another publick disputation, in their city. This was accordingly done, and the meeting was more numerous and solemn than the first. Invitations were sent to the bishops of Constance, Basil, and Curia, and their respective clergy; the university of Basil was also invited, and other persons, in the surrounding towns and villages, to the number of six hundred. The dignitaries of the church, however, did not think proper to attend, nor to send deputies to the meeting. The disputation, nevertheless, took place, and continued three whole days. The principal subjects of discussion were, whether images should be removed from the churches; and whether the mass should be abolished.

Vadianus presided at this conference, supported by two assistants. As soon as the discussions were closed, the president entreated every person present, who was not fully satisfied, freely to express his doubts: but when no one appeared to oppose what had been delivered, addresses were made to the audience by Zuingle, Leo Juda, Vadianus, and one of the consuls. Thus the business ended. During the whole period of the conference, the most perfect order was preserved. From this time the reformation was fully established in the city of Zurich, and in all the country subject to its jurisdiction.

In this same year (1523), a publick disputation was held at Groningen, between the Lutherans and Dominicans; *concerning the monarchical power of the pope.* The disputants on the Protestant side were, Laurentius, and his brother Ludolph; and on the part of the Romanists, Abringius, Lisdorf, and several others.

In the year 1526, a publick disputation was held in Switzerland, between John Comandrus, a Lutheran minister, and the vicar of the bishop of Curia. Comandrus proposed eighteen *theses*, as the subjects of discussion. These related *to the church; to purgatory;* and *to the sacraments.* But in this meeting, the same order was not observed, as in those which had taken place at Zurich; for, after

some time, the dispute degenerated into mere altercation; so that the magistrates judged it expedient to put an end to the controversy.

The people of Zurich having now openly shaken off the papal yoke, were urgently solicited by the other cantons, in the Swiss confederacy, to abandon the cause of the Reformation: and Zuingle having, for a long time, been accused of heresy, by Eckius, professor of Ingolstadt, for two whole years, negotiations were on foot, for another publick conference, on the disputed points. At length Baden was fixed on by the cantons, as a suitable place for the meeting. But Zuingle, not judging it safe to trust himself in that place, sent deputies with written answers to the *theses* of Eckius. On the side of the pope, the disputants were Eckius, Faber, Marner, and the deputies of the bishops of Constance, Basil, Curia, and Lausanne: and on the part of the Reformed, the controversy was managed by Œcolampadius, Haller, Wissenburgius, and others. But the result of this disputation was not favourable to the cause of the Reformation. The minds of men became more disturbed than ever, and nine of the cantons voted, that Zuingle should be excommunicated, and popery retained.*

In this same year (1526), the landgrave of Hesse directed a publick disputation to be held, in a town under his jurisdiction. The disputants on the Protestant side were, Francis Lambert, who was appointed to dispute in Latin, and Adam Crator, to answer in German, if any of the opponents should choose that language. At this meeting, the whole system of theology was to be subject to discussion. The names of the Romanists, who entered the lists, were, Nicholas Herboen, a Minorite, Guardian Marpurg, and John Sperber. These priests, after some vaunting, were confounded, and went off: the result was, that the Reformation was established in all the churches of Hesse; and the monasteries were suppressed, and their revenues transferred to the university and hospital of Marpurg.

A. D. 1527, a controversy took place, in East Friesland, in the presence of a great concourse of people of all orders, between Resius and Gerhard Synellus: in this disputation, Synellus being refuted and confounded, became silent, and never afterwards renewed the controversy. Upon which Resius, who defended the truth on that day, being still in the habit of a monk, took off his cowl before the whole assembly, and abjured monasticism, and the whole system of popery. The consequence of this controversy was, that the whole of that province embraced the Reformation.

In the same year, M. Olans, a disciple of Luther, disputed with Peter Gallius, professor of the university of Upsal, in Sweden, in the Swedish language. They also disputed in Latin; and truth was triumphant. From that time, Gustavus, the king, began strenuously to support the Reformation; and to purge his dominions from idolatry and superstition; and made a decree, that divine worship should be celebrated in the vernacular tongue, agreeably to the pure doctrines of the gospel.

At the close of this year, (1527) a celebrated disputation was held in the city of Berne, in Switzerland. Invitations were sent to all the neighbouring bishops and clergy; and ten *theses*, which were to be the subject of discussion, were printed and published beforehand. The doctrines of the reformation were defended, in this conference, by F. Colbius and B. Haller, ministers of Berne. The result was, that the reformation which had been overthrown in this city, the pre-

* Vid. Annal. Ecc. Schulteti.

ceding year, was re-established, and popery abjured. And to perpetuate the memory of this transaction, the day on which it occurred was inscribed on a pillar, in letters of gold.

In 1531, the magistrates of Ulm, having heard the pure gospel preached in their city for seven years, with a view of promoting a more thorough reformation, invited Œcolampadius, Bucer, Blaurerus, and other learned men, to draw up the heads of the reformed doctrine, for consideration and publick discussion. This they did in eighteen *theses*. The magistrates then invited one hundred and twenty persons, priests and pastors, from the adjacent country and neighbouring towns, to examine and discuss these points. One and another came forward in opposition; but were unable to advance any thing subversive of the doctrines proposed. Whereupon, the magistrates decreed—the people consenting—that the *mass, images, festivals*, and other superstitions of popery, should be abolished: and by their order, a publick document was prepared, containing the reasons which led to the adoption of these measures.

In the city of Geneva, A. D. 1534, at the instigation of the magistrates of Berne, a publick disputation was held, between Farrell and Viret on the part of the Reformed, and Fabritius, a Dominican, for the Papists. This controversy took place before a full meeting of the senate, and in the presence of the deputies from Berne. The subjects of discussion were, *The power of the church to make laws—The authority of the Roman Pontiff—Traditions of the church, and other like matters.* Fabritius, being foiled, was condemned to recant, which he declined to do; whereupon, by order of the senate, he was cast into prison.

In the following year, (1535) Bernard, a converted Franciscan monk, obtained leave—Viret and Farrell patronizing him—to hold a publick disputation at Geneva, to which were invited, not only the inhabitants of that city, but of Lyons and Gratianopolis, and as many others as felt a desire to hear the truth investigated. On the part of the priests, Carolus, a Sorbonist, and Chapucinas, a Dominican, came forward as disputants. This polemical discussion was protracted for many weeks, and the issue was not only happy, but very unusual: for they who had undertaken to dispute against the truth, by a rare example of candour, embraced it, and openly confessed that they were convinced of their errors; and afterwards willingly devoted themselves to the preaching of the pure gospel. On this the reformation was introduced, by common consent; and in commemoration of the event, the senate took care that a monument should be erected before the senate house, on which the event was inscribed in large letters, cut in brass.*

In the year 1541, there was a confesence held at Worms, between Melancthon and John Eckius, *concerning original sin*, which lasted four days. This discussion was in the presence of the Emperor, who, after the period specified, ordered it to be broken off, and the subject referred to the Diet at Ratisbon.†

The moderator of that conference was Nicholas Pernotus de Granville, a man of an exceedingly subtle genius, and one very desirous of promoting peace: of whom Melancthon, in a letter to Camerarius, says, "If he had not hoped to draw us over, or to have put an end to the controversy, he would never have agreed to preside in such a transaction." There is now extant, an oration of this man, delivered on this occasion, the whole argument of which is, a persuasion to

* Oratio Spanhemii De B. Turretino. Annal. Ecc. Sculteti.

† Vide Opera Melanct. Vol. IV.

peace and concord. But Melancthon was of opinion, that nothing was so much to be dreaded, as these schemes of conciliation with the Romanists. Granville, for fear of widening the breach, refused to have the principal points in dispute discussed, and insisted that every difference might be easily reconciled. In the mean time the report went abroad, that Eckius, on the articles of *original sin* and *justification*, agreed with the Protestants.

The conference being transferred to Ratisbon, there, on the part of the Emperor, appeared Julius Plug, Eckius, and Gropper; and for the Protestants, Melancthon, Bucer, and Nidanus. The presidents were Frederick, duke of the Palatinate, and Granville, before mentioned, with several assistants. The Protestants were anxious to discuss the chief points of difference, but the Emperor refused, and directed them to think of nothing but the means of producing concord. A book containing all the articles of faith was laid before the conference, that each party might mark what they approved, and also what they disapproved, that it might be seen what prospect of agreement there was. But on several important articles, the book was unsatisfactory to both parties. For example, the doctrine of justification was so expressed, that neither was willing to adopt it. Therefore, laying aside the book, they took up this subject—the other articles being postponed—and the question was discussed in this form, "are we justified by faith, freely, for the sake of Christ, or on account of our own virtuous actions?"

The result of this conference was a division among the Papists, respecting the Emperor's scheme of concord. Most of the bishops in the Diet, and the Bavarian deputies, opposed it, whereupon the emperor broke off the conference. The bigotted Papists were much disappointed that their bloody designs, against the Protestants, were disappointed.*

In the year 1546, another conference was held at Ratisbon, the object of which was, to see whether any plan of concord could possibly be devised. This meeting also took place, by an order of the Emperor issued the preceding year, in which he says, "As at the present moment we have not the opportunity of attending to matters of conciliation in religion—a thing which we have greatly at heart—it has appeared good unto us, again to institute, and permit, a conference between a few men, distinguished for probity, the fear of God, justice, and the love of peace." This was the fourth meeting ordered by the Emperor, with the view of reconciling the contending parties: the first was held at Ratisbon, A. D. 1541; the second at Spire, 1544; the third at Worms, 1545; and the fourth, of which we are now treating, at Augusta, 1548. On the side of the Protestants, the speakers were Bucer, Sneppius, Brentius, and George Major; and for the Pontiffs, Malvenda, Cochlœus, Billikins, and Hofmeister. It was directed by the Emperor, that the order of the articles in the Augustan Confession should determine the order of discussion—the three first being passed over as not being in dispute. But this order was not observed; for concerning justification, the first article, it was earnestly disputed. Much discussion, however, first took place respecting the method of conducting the conference—then they proceeded to dispute respecting *justification, the merit of good works, the assurance of faith, &c.* But some of the disputants being called home by their respective princes, an end was put to the conference, before the discussion was completed.†

* Acta Colloq. Buceri. Opera Melanct. tom. IV.

† Buceri Vita a Melch. Adamo.

A horrid transaction took place, connected with this conference, which it may not be improper to relate. John Diazzius, who had lately been converted from popery, and accompanied Bucer to Augusta, by the permission of the senate of Argentum, was soon afterwards cruelly murdered, in the Upper Palatinate, by his own brother Alphonso, on account of his change in religion.

In 1549, there was a disputation held at Oxford, in England, between Peter Martyr and some priests, the chief of whom was one Smyth; whose servant was sent to deliver a challenge to Martyr to dispute, one day, just as he was going to deliver a lecture. But he declining the controversy on that day, as unseasonable, afterwards every thing was arranged for a publick disputation, and the royal commissioners attended; but Smyth ran away, first into Scotland, and thence to Brabant: nevertheless, the controversy took place, and lasted four days, in which Peter Martyr was opposed by three Popish theologians. The record of this disputation, approved by the commissioners, is still extant.

Another disputation was held in England, A. D. 1550, Aug. 4, between Martin Bucer, for the Protestants, and John Young, Sedgwick, and Perr, for the Romanists. The discussion related to *the canonical books of Scripture; the infallibility of the church;* and *works of the unregenerate.* An account of this controversy may be seen in the writings of Bucer.

A. D. 1554, there was a constrained dispute held, by order of queen Mary, between Cranmer, Latimer, and Ridley, then under close confinement, and certain chosen men of the Romanists: the only object of which was, to find occasion to treat these men with the greater cruelty.*

Thuanus mentions a dispute of a similar kind which occurred, A. D. 1556, in the valleys of Piedmont, in which some of the persecuted inhabitants were forced to dispute with a chosen polemick of the Papists.

In the year 1557, a scheme of concord, so often attempted in vain, was again set on foot at Worms. A meeting was appointed under the direction of Julius Plug—a man celebrated for his equity and moderation, even by Protestants. At this conference, there appeared on the side of the Protestants, Melancthon, Brentius, Andræas, Pistorius, and others; and on the part of the Pontiffs, Michael, bishop of Mersburg, Canisius, Staphylus, &c. In the first place, it was disputed *concerning the rule and judge of controversies; whether the Holy Scriptures or the church.* But the Papists, availing themselves of the unhappy difference which existed among Protestants, proposed that the Zuinglians should be condemned, to which some of the Lutherans, whose minds were embittered by controversy, were strongly inclined: and the theologians of Jena exhibited a paper to that effect, which was read; upon which the Protestants fell into dissentions among themselves, and the conference was dissolved.

(*To be continued.*)

* See Burnet's History of the Reformation.

SHORT NOTICES OF RECENT PUBLICATIONS.

A SUMMARY OF BIBLICAL ANTIQUITIES, *Compiled for the use of Sunday School Teachers and for the Benefit of Families. By John W. Nevin, Assistant Teacher in the Theological Seminary of Princeton. In two volumes. Utica: Western Sunday School Union. J. Colwell, Printer.*

The design of these neat little volumes is so well explained in the two first sec-

tions of the preface, that we have little more to do than to quote them.

"The following little work was undertaken chiefly with a view of contributing some help to the great cause of Sunday School education. That something of the kind is much wanted, for the use of common instructors, in the work of such education, cannot be doubted. The books in which such information as it is intended to contain is to be found, are not within the reach of most of those who are called to take upon them this character; and if they were, they are not adapted to answer effectually the want that is felt in the present case. Most of them have been written for the use of such as have far more than common advantages of education and learning, whose business leads them to much reading, and whose minds are trained to diligence and patience in the pursuit of knowledge. Even the few which have been designed for more popular and common use, are such that their advantages can never extend to the great majority of those who read the Bible: they are too large, and, of course, too expensive, to be generally procured; they are too diffuse, and too much elevated in style or darkened with learning, to be generally read or understood. Since the establishment of Sunday Schools, various short sketches of information on some particular points of Jewish Antiquities, have been supplied in different publications intended for their use, which have, no doubt, answered a valuable purpose, as far as they extended; but all the advantage which such scattered fragments can secure, must manifestly be very limited and imperfect, in comparison with what might be, and ought to be, derived from this quarter of scripture illustration. Evidently, a short, simple, systematic compilation, bringing together, without technical phrase or learned discussion, the most essential points of the whole subject in regular order, into small and convenient compass, is the only thing which can adequately meet the necessity that is experienced in this matter.

"It is hoped that this present attempt may not be without something of its intended use, in furnishing such a compilation, easy to be procured and easy to be read, for the assistance of teachers in Sunday Schools. If it should in any measure answer this design, it will accomplish an object of vast usefulness. If, however, the remarks which have been already made are well founded, a work of this kind may be reasonably expected to be yet more extensively useful. As a help to the intelligent reading of the Scriptures, such a compilation, if not greatly defective in its form, is, no doubt, better suited for the use of *all* common readers, than any larger work. It is trusted, therefore, that this may be found an important assistant to many who wish to understand the Bible for their own private satisfaction; and that, by finding admittance into families and receiving common examination, it may disseminate the information it contains, among multitudes who otherwise would never know the benefit of such information in any degree."

We have not been able to find time for a careful perusal of the whole of this work; but from the portion of it which we have examined, as well as from our knowledge of the author, we are satisfied that it is ably executed; and as there can be no question that such a work was much wanted, we cheerfully and cordially recommend it to our readers, especially to those who are engaged in the teaching of Sabbath schools. They will find it an interesting as well as useful auxiliary. We add the titles of the chapters in the first volume, that the nature of the subjects treated may be seen:

"Geography and Climate—Natural History—Dwellings and Household Accommodations—Occupations—Dress, Meals, Social Intercourse—Domestick Customs and Habits—Diseases and Funeral Customs—Miscellaneous Matter—Political Institutions."

SEVENTEEN LETTERS, OFFICIAL AND PRIVATE, FROM THE REV. DR. CAREY, *relative to certain Statements given in these Pamphlets lately published by the Rev. J. Dyer, Secretary to the Baptist Missionary Society; W. Johns, M. D.; and the Rev. E. Carey and W. Yates.*

These letters have been sent us by an unknown hand, and we have read them with an intense interest—not only on account of the main subject of them, the late unhappy separation of the original missionaries of the Baptist church in India from "The Baptist Missionary Society in Britain," but likewise, and not less, as laying open the anxieties, and trials, and labours, and hopes, and fears, of those who occupy the missionary field. The communications of such men as Carey and Marshman, on any subject, but especially on the subject of missions, ought to be read and heard with reverence and confidence. We looked earnestly, in the perusal of these letters, to find a statement of the original contract or mutual understanding of the Baptist missionaries, and the Society that sent them; for by this, it appeared to us, the matter in controversy (which principally relates to property in India) ought, in justice and equity, to be decided. The following quotation from the 13th letter, addressed to the Baptist Missionary Society, relates

to this point; and we insert it the rather because it contains information and observations of great importance, in our view, in relation to all foreign missionary operations; especially in climates unfavourable to the health of missionaries who are not natives.

"Dr. Carey, and after him, Dr. Marshman and Mr. Ward, were, as you know, sent out soon after the formation of the Baptist Missionary Society, by the Committee, to plant the Gospel in India, with this express stipulation, that they should without delay, make exertions for their own support, and should receive assistance from the Society *only* till they were able thus to support themselves. Within eighteen months respectively of their arrival they were enabled to fulfil this stipulation, and to relinquish all support from England. Thus was the pecuniary connexion between the two bodies dissolved, in the earliest stage of the mission.

"Though thus disconnected in a pecuniary sense, they were still bound to the Committee, more especially to Mr. Fuller, by the most intimate ties which can unite men together, by a common cooperative interest in one of the most illustrious objects of human pursuit. It would be idle to institute any comparison between the strength of union thus created, and any other in which pecuniary dependence must constitute a prominent ingredient. The full and free communion of soul which characterized the first association between Fuller, Sutcliff, and Ryland, the three chief men who presided over the Society at home, and their Colleagues in India, was the offspring of those peculiar circumstances which fall but once within the history of a Society. With the death of Mr. Fuller, this bond of union which had subsisted for nearly a quarter of a century, was weakened. Subsequent events combined, with the death of Dr. Ryland, to dissolve it altogether.

"It is a fact, that no stipulation was made with the Serampore missionaries regarding the disposal of their private funds. But the principles of natural equity, which were admitted by both parties, and which give every free-born man the absolute control of his own property, supplied the deficiency. The Society, as a body created to receive and disburse publick subscriptions, could not interfere with funds not thus received, without departing from the spirit of its Institution. Hence, Mr. Fuller required accounts only of the publick subscriptions with which he entrusted us as the corresponding Committee of the Society; and we confined our annual returns of receipts and disbursements to these specifick sums.

"As our private income gradually increased so as to exceed the necessities of the three families, we expended the surplus in the formation of missionary stations around us. We superintended them ourselves, but sent the missionary intelligence from them to the Committee to be incorporated with the annual Report of the Society.

"With the multiplication of the stations, the efficiency of *missionaries raised up in the country*, became more apparent, and we determined to bend our attention chiefly to this object. The native Christian population had also increased, and required increasing care. We therefore determined in 1818, to establish a College, which might in its gradual development, provide means for more extensively diffusing religion and knowledge in Hindoosthan. Convinced that it would be difficult to raise funds for the College buildings, we determined to attempt the erection of them ourselves, and though we were thereby involved in debt for many years, we have now the happiness of knowing that about £3000 more will complete the undertaking. We need scarcely add, that for this sum also we *do not* intend to apply to the publick.

"The course of circumstances has thus led us first to the establishment of means for our own support—then to the employment of a portion of our surplus income in the extension of the cause by missionaries raised up in the country—after this, to provide for the education of Native Christian youth—and finally to concentrate every plan in one institution, in the hope that it might survive the transient circumstances of our private union.

"Of the three objects connected with the College, the education of non-resident heathen students, the education of resident Christian students, and the preparation of missionaries from those born in the country, the first is not strictly a missionary object, the two latter are intimately connected with the progress of the good cause.

"The preparation of missionaries in the country, was not so much recommended *as enforced* by the great expense which attends the despatch of missionaries from Europe. That the number of labourers in this country must be greatly augmented, before the work of evangelizing the heathen, can be said to have effectively commenced, can admit of no doubt. But the prospect of adequately supplying the missionary exigencies of the country from Europe, is altogether hopeless. Nearly every European missionary has, on an average, cost the publick in his education, outfit, and passage, £700. The first eighteen months of his residence, are necessarily devoted to the acquisition of the

language. If we estimate the expense of that period at £300, a charge of £1000 is incurred, before he can be said to have commenced his missionary career. After such an expenditure, it will not be found in the records of any Society, that more than half the number of missionaries sent out, are to be found at their post, at the close of ten years; so hostile is this climate to European constitutions.

"The expense of Asiatic missionaries educated at Serampore College, during the four years of study, amounts to nearly £200 each, including their clothes, &c. and their board through the whole year. Their intuitive knowledge of the language, enables them to enter on their duty without delay; their widows fall back into the society of their relatives, and require but a slender support. If attacked with disease, no long sea voyages are required to restore them to health; and if inefficient as missionaries, they may be severed from the body with little expense. Their constitutions are moreover so assimilated to the climate, that of ten missionaries thus employed by us, during the last fifteen years (some of course, for a shorter period,) we have lost only one by disease. All that is required to fit them for labour, is the grace of God, and an adequate education, and we were therefore led to think that we could not render a more acceptable service to the cause, than to assemble in the College every facility for their tuition."

This letter concludes in the following manner—

"During the last ten years of entire independence, the missionary cause has received from the product of our labour, in the erection of the College buildings, in the support of stations and schools, and in the printing of tracts, much more than £23,000. The unceasing calumny with which we have been assailed, for what has been called 'our declaration of independence,' (which by the bye Mr. Fuller approved of our issuing, almost with his dying breath,) it is beneath us to notice, but it has fully convinced us of the propriety of the step. This calumny is so unreasonable that we confidently appeal from the decision of the present age to the judgment of posterity. If the whole amount of publick money ever expended in any shape by the Society on the three senior missionaries, never exceeded £1500, and if this sum has been repaid with far more than a twenty-fold addition, is not that judgment harsh, which condemns us? If, when we found it necessary for our own security ten years ago, to dissolve whatever pecuniary connexion was supposed to subsist between us and the society, we conscientiously respected every preceding gift—and simply determined that we would not give our *future* income to a body we knew not, and who knew us not—what individual would not have acted in the same manner under similar circumstances?

"We fervently join in the prayer with which your Report concludes, that it may please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son, and remain,

"Dear brethren,
"Yours faithfully,
"W. CAREY,
"JOHN MARSHMAN.

"*Serampore College, Nov. 15th*, 1827."

Audi alteram partem is, we are sensible, a maxim which ought to be regarded in all publick controversies, and on the present occasion we have not heard the other party fully—having only, some time since, seen a statement made by them in a publick paper. We therefore wish to be regarded as delivering no decided opinion on the question in controversy, although we confess we lean pretty strongly to the side of the missionaries. We may be allowed, however, to express our deep regret, that this unhappy controversy should have arisen, and to join in the prayer with which the preceding quotation closes. Paul and Barnabas had "a sharp contention," and separated from each other; but neither of them abandoned the missionary cause, or relaxed his endeavours to promote it—So may it be among our Baptist brethren, in prosecuting their East India missions, which, in more modern times, they were the first to institute in that immensely populous region of the earth; and in which their labours have been attended with signal success. The services rendered by the Rev. Drs. Carey and Marshman to the whole missionary cause, will embalm their memory among the friends of the Redeemer, till the end of time.

Literary and Philosophical Intelligence, etc.

The following interesting account of the celebrated Whirlpool, on the coast of Norway, was communicated in a letter from Captain Doane, in 1825, to the late Hon. A. B. Woodward, judge of Middle Florida, and has been found among many other curious papers on file:

The Maelstrom Whirlpool.—This won-

derful phenomena, that has excited the wonder and astonishment of the world, I have seen. There are few of my countrymen who have had the opportunity, in consequence of its situation being remote from any port of commerce. Its latitude and longitude I do not exactly recollect. It is situated between two islands belonging to a group, off the coast of Norway, called the Lovinstaff Islands, between Drontheim, (being the most northern port of commerce) and the North Cape. I suppose the latitude to be about 69° north; but will not be certain. I had occasion some time since to navigate a ship from the North Cape to Drontheim, nearly all the way between the islands or rocks and the main. On inquiring of my Norway pilot about the practicability of running the whirlpool, he told me that with a good breeze it could be approached without danger. I at once determined to satisfy myself. We began to near it about 10 A. M. in the month of September, with a fine trading wind at north-west. Two good seamen were placed at the helm—the mate on the quarter deck, and all hands at their stations for working ship, and the pilot standing on the bowsprit, between the night heads.

I went on the maintopsail yard with a good glass. I had been seated but a few moments, when my ship entered the dish of the whirlpool—the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me extremely. For a moment, I thought that destruction was inevitable. She, however, answered her helm sweetly, and we run along the edge—the waves foaming round us in every form, while she was dancing gaily over them. The sensations I experienced are difficult to describe. Imagine to yourself an immense circle running round, of a diamater of one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue colour to white—foaming, tumbling, and rushing to its vortex—very much concave, as much so as the water in a funnel when half run out. The noise, too, hissing, roaring, and dashing—all pressing on the mind at once—presented the most awful, grand, and solemn sight I ever experienced. We were near it about eighteen minutes, and in sight of it two hours. It is evidently a subterranean passage, that leads—the Lord knows where. From its magnitude, I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says, that several vessels have been sucked down, and that whales have also been destroyed: the first I think probable enough, but I rather doubt the latter. I have thus, Sir, given you a lame but a true account.

Mr. Champollion the younger, who heads the French literary expedition to Egypt, arrived at Grand Cairo on the 19th of September last, and wrote letters to his friends in Paris to the 27th, of the same month. He remained for a day on the site of the ancient Sais, whose cemetery or necropolis he discovered and examined. It is a parallelogram, having the smaller sides 1,440 feet, and the greater 2,160 feet long. The walls are 54 feet in thickness, and 80 feet high.

Liverpool, Dec. 1.

Remarkable Occurrence.—About midday on Saturday week, as William Robinson, the manager of the gas-works at Messrs. Wilkeson's factory, near Chorley, was about to fit on a gas-cock in one of the apartments, he was suddenly struck down by the powerful effluvium emitted from the pipe, and died almost immediately. The deceased was perfectly well in health a few minutes before.

A letter from Philadelphia, dated January 26th, to the Editor of the New York Commercial Advertiser, says:—

"I have lately been very much interested in viewing the celebrated Orrery constructed by Rittenhouse about sixty years ago, which has lain amongst rubbish and dust in the rooms of the college for some thirty years past. The trustees lately voted a loan of it to Mr. Joseph Roberts, the amiable and scientific master of the Quaker academy here, who has put it together in a most masterly manner. It is unquestionably the most wonderful production of the kind ever made by man, and well worth a journey to see. Mr. Roberts informed me, it would show the motions of the planets for *two thousand years* to come, without any material variation from the most correct table. The whole is an admirable piece of workmanship, and with its recent brushing up will be one of the chief ornaments of the university."

Silk.—We have received from Alexander Reed, Esq. of Washington, Pa. a piece of manufactured silk, made, *from the silk worm to the loom*, by a young lady, a member of that industrious and enterprising people, the "Harmony Society." This young lady appeared at the Fair held in Washington last fall, clad in an elegant silk dress of her own manufacture. This silk dress was of a quality far superior to the specimen sent us; but as it was all made use of, our friend was only able to send us some of the latter description—this, however, being her first attempt, is probably even more precious in the eye

of the agriculturist than that to which more experience contributed its powerful aid, as it shows to the new beginner, *what may be done* at the commencement. The quality of the specimen of silk sent us, is far superior to any thing we had imagined had been arrived at in our country. It is equal to that of many ladies' dresses, and such as no lady would be ashamed to wear on any occasion. This silk is the product of a few eggs sent the young lady three years ago, in a letter, by Mr. Reed, who, as our readers have had occasion to know, is an intelligent encourager of agricultural improvement. In his letter, he says that the stores in Washington are selling sewing silk made in Washington county, where four or five years ago such an idea was laughed at. Mr. Reed bestows a well merited eulogium on the Hon. Charles Miner, member of Congress, from West Chester, Pa. who brought the subject before Congress, and adds—"I have no doubt it would afford him pleasure to know, that we in the 'back woods' are trying to make silk." [*Amer. Farmer.*

Eye of the Whale.—The substance constituting the surface of, and surrounding the cavity which encloses the crystalline humour in the eye of this animal, is so compact and strong, that it is difficult to cut it with the sharpest knife. But for this solidity it would be unable to sustain the enormous pressure to which it is subjected at great depths in the ocean. Supposing the part of the eye-ball exposed to the water to contain six square inches superficial, the pressure upon it, at a depth of 8400 feet (to which whales have been known to dive,) is equal to *twenty-three thousand one hundred pounds weight.*

Mild as was the last winter in the U. States, it is said to have been in the eastern parts of the Russian Empire one of the most severe ever remembered.—We find in the French papers a series of observations on the temperature of that season, kept at Irkutsh, the capital of one of the governments of Siberia. As early as October 30th, the thermometer (Reaumur) had fallen to 29 degrees below the freezing point, and after Nov. 25, it descended to 32 degrees. This extraordinary frost continued with little variation to the sixth of March. On the 23d and 25th of January the spirits of wine fell to below 44 degrees, where the scale of the thermometer ends.

Cure for a Cold.—Take 1 tea-spoonful of flax seed, with two penny worth of stick liquorice, and a quarter of a pound of sun raisins. Put them into two quarts of soft water; and let it simmer over a slow fire, till it is reduced to one; then add to it a quarter of a pound of brown sugar candy, pounded—a table spoonful of white wine vinegar or lemon juice.

Note. The vinegar is best to be added only to that quantity you are going immediately to take; for if it be put into the whole, it is liable in a little time, to grow flat.

Directions.—Drink half a pint at going to bed, and take a little when the cough is troublesome.

This recipe generally cures the worst of colds in two or three days, and if taken in time, may be said to be almost an infallible remedy? It is a sovereign balsamic cordial for the lungs, without the opening qualities, which endanger fresh colds on going out. It has been known to cure colds, that have almost been settled into consumption, in less than three weeks.

The preparation is a tea spoonful of vinegar to half a pint of the medicine.

[*U. S. Telegraph.*

Bookselling Enterprise.—It is stated that Messrs. Carey, Lea & Carey, have disbursed to authors and editors during the last year, upwards of $20,000, and that they, during the current one, will exceed that amount of expenditures, eight or ten thousand dollars.

Earthquake.—A note written upon the margin of the Portsmouth, N. H. Journal states that a slight shock of an earthquake was felt in that town on Friday night at a quarter before eleven o clock.

It is ascertained that oil, filtered through charcoal, will burn equal in brightness to the best gas.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

To accommodate ourselves to our space, we were compelled in our last number to divide THE PLAN *for rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.* The following is

Continued from p. 48.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or Missionary board, by which mis-

sions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all noncommunicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the session of each congregation is manifestly the natural and proper organ. Let the session point out the most proper and practicable method of obtaining subscribers, let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the trustees of the General Assembly; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their names be forwarded to the Corresponding Secretary of the Board that their names may be made publick.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive, and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution, from those who may be able and willing to make such donations; and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may, in a discreet and delicate manner, remind such individuals of the importance of aiding in sending the gospel to the heathen, and to the destitute in our own land.

The foregoing presents a simple plan of execution; and if it be followed up with spirit, the whole Presbyterian Church may in a few years be, as it is most desirable that it should be, actively engaged in Missionary operations. But to produce this effect, the Sessions must make and continue some active exertions. Now as *personal responsibility* affords the best security for a careful and persevering attention to any business, especially if it be of a publick nature, it may be well that each Session fix on *some individual*, who may attend to the collection of their Missionary funds, and be charged with superintending the whole concern in the congregation. If this office be found burdensome, it may be, after a fixed period, passed from one individual to another. It may also be well if the Session should make it a standing rule to have two meetings at least in a year, expressly for the purpose of attending to Missionary concerns. As the minister of every congregation is always the Moderator of its Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and zealously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge: and it is hoped that no minister in the Presbyterian Church will refuse his aid, in a matter of such high importance to the Christian Church, and the salvation of immortal souls, as the sending of the gospel to those who are perishing in ignorance and sin.

SIXTEENTH COMMUNICATION.

The Executive Committee, have received from the Monthly Concert in the Third church, $7; from the Monthly Concert in the Eighth church in Philadelphia, $6.15; from annual contributors in the Rev. John Coulter's congregation of Tuscarora, $12; from annual contributors in the Rev. James Linn's congregation, at Bellefonte, $31.78; from Mr. J. A. Mines, $33, a part of advance returned; from Mr. John M. Dickey, cash paid him at Wyalusing, $7.37½; at Smithport $5; at Warren, Pa. $10; by a Baptist 37½ cents; from Mrs. Bryson, on account of her son Samuel Bryson, in full $20; from the churches at Mifflintown, and Lost Creek, under the pastoral care of the Rev. John Hutchinson, $20; and from the congregations of Centre, Ash Pole, Laurel Hill, Red Bluff, Bethel, and Little Peedee, by

the hands of the Rev. Colin M'Iver, $125.20. The following additional contributors have been returned from Bellefonte, viz. Mr. Wm. Patten, Mrs. Vandyke, and Miss Sarah Miles.

The following names of contributors are reported from Mifflin and Lost Creek churches, viz. of $1; John M'Alister, Esq. —of 25 cents, Mrs. Sarah Sharon, Miss Margaret Sellers, Miss Jane Jaimeson, Miss Margaret Calderwood, Mr. John Jaimeson, Mr. Samuel B. Wilson:—of 50 cents each, Mrs. Jane Elder, Miss Mary Bryson, Mrs. Sarah M'Alister, jr. Miss Sarah Abram, Mrs. Martha Wilson, Miss Nelly Moore, Miss Eleanor M'Meen, Messrs. Samuel Sharon, Hugh M'Alister, Esq. John M'Alister, Joseph Sellers, Thomas Vance, Hugh M'Alister, jr. Wm. Sharon, Robert Wilson, Moses Burge, Wm. M'Alister, Esq. and John Stuart, Esq.

On the 7th Dec. the General Agent preached in the 1st, 2d, and 3d churches in Albany, N. York, which are now under the pastoral care of the Rev. Henry R. Weed, the Rev. Dr. John Chester, and the Rev. William H. Williams. On the 8th he discoursed in the church at Greenbush, in which the Rev. Thomas S. Wickes is Pastor. On the 9th he preached at the ordination and installation of Mr. Williams, in the Third Church in Albany. On the 10th he preached in the 2d church in Troy, under the pastoral care of the Rev. Mark Tucker; in which place J. W. Parkins, Esq. an English gentleman, paid the Agent $10; saying that he would be a subscriber for twenty years, and pay in advance. On the 11th he preached in Lansingburg, in the congregation lately the charge of the Rev. Dr. Samuel Blatchford, but now of the Rev. Wm. B. M'Ilvaine; and in the evening of the same day, in the 1st church in Troy, in which the Rev. N. S. S. Beman is pastor. On the 12th he preached in the congregation in Hudson, over which the Rev. William Chester presides; and on the 14th in the congregations of the Rev. Messrs. M'Cartee, Snodgrass, and M'Elroy, in the city of New York.

Dr Chester is confined by sickness in Philadelphia; but his spirit went with his brother in the ministry, on his visit to the dear people of his flock and they reciprocated his attachment to our cause of missions. The other brethren named gave their personal countenance to the representative of the Board of Missions; and with many of their people manifested their disposition to render the fifty cent measure as universal as possible. To these pastors he renders his thanks for their brotherly reception of him; and to them and their sessions, under God, must the Board look for the furtherance of their cause, and the continuance of any favourable impressions which may have been produced.

E. S. Ely, *Gen. Agent.*

The following report of a missionary appointed to labour for two months within the bounds of the Presbytery of North River, is so fair a sample of communications of the kind frequently received by the Executive Committee: and so accurately depicts the situation of many hundreds of feeble churches within our bounds, that we shall publish it entire. Names of persons and places being altered, it would suit for a report from nearly half of our 57 missionaries.

REPORT.

As I was detained by providential circumstances from commencing my labours on the 12th, I started on Wednesday the 13th for

Pleasant Valley West. Here is a little congregation and church presenting a picture of moral desolation, not more than 32 families, most of them in very moderate circumstances, are friendly to the Presbyterian order. Included in these are 19 members of the church. Two only of this number, however, are males, and one of these conducts in a manner hardly consistent with his Christian profession. Scattered over a considerable extent of country, scarcely seeing each other, generally destitute of preaching unless they go to other towns, and having thus but few opportunities to "stir up each other's minds by way of remembrance," religion is exceedingly low among them. They see those around them too generally devoting the Sabbath's sacred hours to business or amusement, and mourn over the desolations of Zion. In this unpromising spot, I commenced my labours by attending a funeral. I spent 6 days among them, visiting from house to house, distributing Religious Tracts, and preaching the gospel. I was every where received by them with kindness, and was deeply interested with my visits, observing among some of the members of the church, marks of fervent piety, and among those who were unconverted, some instances of anxiety for the salvation of their souls. During my stay here, I visited 31 families, preached 6 sermons, one of which was on a funeral occasion, and distributed upwards of 600 pages of Tracts. On the Sabbath a collection was taken and $1.33 collected for the Missionary Fund of the General Assembly.

Tuesday, Aug. 19th. Rode to New Paltz, another vacant congregation. Though the church here is indeed considerably large, consisting of upwards of

100 members, still the circumstances of the people render it difficult for them to support a minister all the time. After attending a deeply interesting Conference of the churches here, during which I attended prayer meeting in the evening of Tuesday, I was directed by the committee to spend the remainder of the week there, till Saturday morning. I accordingly commenced, as usual, a course of visiting from house to house. On the next day, I was requested to attend the funeral of a mother and her infant child, who had on the day before been called from time into eternity.

I complied and preached on the occasion, and distributed about 600 pages of Tracts to those who had been spectators of the scene. In addition to this sermon I preached two others, while I tarried there, visited 16 families and distributed about 600 more pages of Tracts. In one of the meetings, particularly, very deep and solemn attention was given, and some feeling was manifested.

Saturday, Aug. 23d. Went to Poughkeepsie early in the morning, and preached one sermon on the Sabbath, while Brother Walton preached two at Holbrook's Corner, Northeast. Tarried in that place till Wednesday, visiting the sick, and attending religious meetings of one kind or another for that day—road to

Freedom. Here I found a little church in an interesting state. During the last winter, the Rev. Mr. Patterson had been directed in Providence to this place, and an interesting revival of religion had been the result of his labours under the influences of the Holy Spirit, in which about 30 became the hopeful subjects of renewing grace. These, uniting with some of the members of the church at Pleasant Valley, had been regularly organized into a church, and were then engaged in the interesting labour of erecting a house for the worship of God. In this employment they were busily engaged when I visited them, and their attention was so much engrossed with this, that they seemed to have lost in some degree, their anxiety for the salvation of sinners. Still I was deeply interested with my visit there; tarried among them 10 days, visited 41 families, attended 2 prayer meetings besides the Monthly concert, and preached 4 sermons. One other meeting was appointed in which I had intended to have preached, but a powerful rain, for almost three days in succession, prevented any from attending. On the whole, though the attention of the church was engrossed with the business in which they were engaged, I was happy to see the union that prevailed among them, and to behold them enjoying to so great a degree the comforts of religion. After spending 10 days there, I went to

Pleasant Valley, and preached for Mr. Clark 2 sermons, while he supplied the people in Freedom.

Tuesday, Sept. 9th. Rode to Amenia North, on my way to Holbrook's Corner. This is situated in one of the most beautiful countries that I ever beheld, but its moral state, unhappily furnishes an affecting contrast to the beauty of its natural scenery. The church consists of about 30 members, considerably scattered, and most of them females. On stopping at a public house, I found three of the members of this little church, and was deeply interested with my visit. On the next day, I visited one family, left an appointment to preach at Paine's in Amenia on the Sabbath evening following, and about noon started for

Holbrook's Corner, Northeast. This I found in an interesting state. About a year ago, some of the members of the churches in Sharon and Salisbury Con. who resided in Northeast, together with a considerable number who were friendly to the doctrines and government of the Presbyterian church, thinking that Holbrook's Corner was an eligible place to erect a meeting house, associated together for this purpose, though strongly opposed, and with great unanimity, proceeded to erect a handsome edifice, and have now nearly completed it. Among this people at the first time, I spent 4½ days, visited 28 families, and preached 3 sermons. The attention of some seemed to be arrested, and though now some difficulties exist, it is probable that they will soon be removed, and that ere long a minister will be settled there. The church seem to be anxious to witness a revival among them. I was interested with my visit, and hope it was not in vain.

After preaching one sermon in Amenia, I spent the most of the week in attending the meeting of the Presbytery at Southeast, and on Friday went to Pittsburgh Hollow. Here is a church which has consisted of nearly 100 members, but by removals and deaths their number now is less than 50. Being generally destitute of preaching, they have sunk into a state of apathy, though some manifested a desire to enjoy the ordinances of religion. Though I had caused notice to be given nearly 2 weeks before of preaching there, still very few indeed attended. My intention was to preach there on Sabbath, and at the meeting house at the Vail neighbourhood, on the next; but the latter being preoccupied by the Methodist brethren, at the request of some who were anxious to have preaching, I spent the week among them, visited there and at

the Vail neighbourhood 32 families, and preached 8 sermons, and attended prayer meeting. On the Monday following I rode to

Amenia North, where I spent 3 days, visited 6 families, and preached one sermon.

Oct. 2d. Set out for North East. Business calling me to Poughkeepsie, I was absent two days, but while at Holbrook's Corner, I visited 6 families, preached 5 sermons there; and within that time, preached 3 sermons for Mr. Armstrong, and one for Mr. Bronson. I tarried at North East till Friday the 16th of October, preaching and visiting and attended one prayer meeting. Some feeling manifested itself, and one of the members there, Mr. Elihu Paine, presented me with a dollar for the Missionary fund.

To sum up the whole, I have been blessed with remarkable health, made 161 family visits, preached 33 sermons, and attended 3 prayer meetings, besides two monthly concerts; and, including 10 cents given me to cross the river, have collected $2.43 for the missionary fund, and distributed about 3000 pages of Tracts. Although conscious of much unfaithfulness, I am thankful that God in his providence, directed me to this station. With my sincere prayer that the blessing of God may ever accompany you in your labours,

I remain brethren, respectfully yours,

JOHN A. HEMPSTED.

Amenia South, October 20th, 1828.

Report of Mr. John M. Dickey, to the Board of Missions, presented Dec. 22, 1828.

I have to report, that I have spent four months as a missionary, in the northern counties of Pennsylvania. My intentions were to have continued six months, agreeably to your directions, but from unforeseen circumstances, have been prevented. The counties in which I laboured, were Bradford, Tioga, Potter, M'Kean and Warren. Some of these are thickly settled. Potter and M'Kean, have but few inhabitants, and are yet in a wilderness state. Most of the people are from New England, and if not Presbyterians in their principles, are favourable to Presbyterian preaching. They are very destitute of the means of grace; and in every place received me gladly; and often on parting, I was requested to thank you for remembering their wants. They gave as a reason for seeking missionaries, and sending them soon, that the country contains a number of small congregations, which are kept together, even without preaching. Many of the New England settlers were members of the church before coming into this wilderness; and they have pitched their little tabernacles in most of these settlements, so that there are now foundations laid, which if not occupied, will be swept away with those who first emigrated to the country. Religion is stationary, although the population is rapidly increasing; and *one* missionary will be of more service now, (humanly speaking,) than *ten* some years hence.—Agreeably to their desire, I would recommend to your notice, Ornell and Wyalusing, Bradford county, Lawrenceville, Tioga county, Smithport, M'Kean county, and Warren, Warren county.

During the four months, I preached 75 sermons, attended a number of prayer meetings, visited 8 schools, formed one missionary society, and received $22.75.

SEVENTEENTH COMMUNICATION.

The Missionary Society of North Carolina, auxiliary to the Board of Missions, met at Raleigh on the 7th of November, and adopted the following:—

1. Resolved, That an Executive Committee shall, as soon as may be, after the adoption of these resolutions, be appointed for the Presbytery of Concord, from their own body, to be denominated "The Western Executive Committee of the Presbyterian Missionary Society of North Carolina," whose business it shall be, exclusively to manage the affairs of missions within the bounds of the Presbytery of Concord.

2. That another Executive Committee, for the Presbyteries of Orange and Fayetteville, be appointed, to be styled "The Eastern Executive Committee;" and that, to this Committee shall be committed, for management, the business of Missions within the limits of these two Presbyteries.

3. That these Executive Committees draw of the proceeds of the permanent fund, according to the amount heretofore contributed in the district of country occupied by these committees respectively.

4. That these Executive Committees shall consist of five members; of whom, one shall be Chairman; one Treasurer; one Corresponding Secretary and General Agent; and one Recording Secretary; any three of whom shall be a quorum.

5. That it be the duty of each of these Committees to make report of their proceedings, to the Society, at its annual meeting.

6. That all monies, hereafter collected, be appropriated to the Committee, within the bounds of which they have been collected.

It was on motion,

Resolved, That the thanks of this Society be given to the Rev. Mr. Plumer,

for the sermon which, by their appointment, he delivered this morning.

The Rev John Robinson was appointed to preach the next annual sermon; and the Rev. Mr. Goodrich his alternate.

The following persons were then elected officers for the ensuing year.

Hon. Henry Potter, President.
Rev. J. Robinson, 1st Vice President.
J. Caldwell, D. D. 2d Vice President.
C. M'Iver, 3d Vice President.
Wm. M'Pheeters, D. D. Treasurer.
S. F. Graham, Secretary.

Western Executive Committee.—Rev. J. Robinson, Chairman, Cabarrus Co.—Rev. R. H. Morrison, Secretary, Charlotte, Mecklenburg Co.—Rev. Jas. Stafford, Rowan Co.—Rev. R. H. Chapman, D. D. do.—Rev. J. M. Wilson.

Eastern Executive Committee.—Hon. Henry Potter, Chairman, Fayetteville.—Rev. Colin M'Iver, Recording Secretary, Fayetteville.—Rev. Jos. Labaree, Granville Co.—S. S. Dawney, Esq. Treasurer, Granville Co.—Rev. S. L. Graham, Corresponding Secretary and General Agent.

Those wishing employment as Missionaries, west of the Yadkin river, may make application to the Rev. R. H. Morrison, Charlotte, Mecklenburg Co., N. C. Those wishing employment in any part of the state, east of the Yadkin, may make application to the Rev. Samuel L. Graham, Oxford, Granville Co. N. Carolina.

The Executive Committee, for the eastern part of the state, are convinced that a number of Missionaries could be immediately employed by them, if suitable ones could be obtained.

The following is an extract from a letter to our Corresponding Secretary, by the Rev. Samuel L. Graham, above named; dated

"*Brownsville, Granville County,*
"*N. Carolina, Dec. 11th,* 1828.

"Sir,—You are probably aware that, for a number of years, the Presbyterian Missionary Society of North Carolina, has been auxiliary to the 'General Assembly's Board of Missions.' No correspondence, however, has taken place between our Society and your Board for several years, if ever. Is it not time that this relation should be something more than nominal?

"Perhaps it may be gratifying to you to learn something of our Missionary Society, and its operations. It embraces the whole state of North Carolina, and ought to receive the united contributions and prayers of about seven thousand communicants, and sixty ministers, although, as yet, it has enjoyed the zealous co-operation of but a small portion of our Presbyterian population. It has a permanent fund of about 3000 dollars, and is somewhat in debt, for Missionary services already performed. The Eastern Executive Committee have two Missionaries now employed, and would gladly send out more, if they had the means, or could ascertain where they were to be had. We have a most destitute population to supply with the means of grace. In this county alone, as enlightened and as religious as most others, it is very well ascertained, that there are at least ten thousand adult persons, who are living and dying without the hope of salvation. And this is considered a very fair specimen of the whole state; at least as favourable as the fact would prove to be if the like pains were taken in other counties, to ascertain the spiritual condition of the people. There are *thirty* counties in the state without a single Presbyterian minister or congregation. Judging from the past, I have no hesitation in saying, that in all these places, and in many others, where there is scarcely any preaching of any kind, good congregations might soon be built up, if we had the ministers of the zeal, self-denial, and faith, suited to such situations.

"Now, Sir, after the foregoing brief and hasty sketch of the desolations of our state, will it be necessary for me to say to you that, if you can send us any Missionaries they will be most cordially and thankfully received. And any counsel and assistance which the Executive Committee, of which I am a member, can give, shall be most cheerfully afforded. At all events, we should be glad to hear from you on the subject.

"There was no regular report laid before our society at its present meeting. Within the last seven years, it has assisted in the building up of ten or twelve congregations, the most of which now support their ministers without aid from the society: at least the minister is supported, either altogether by his congregation, or in a way that does not make it necessary that he should receive a portion of his support from us."

By a letter from the Rev. Wm. Torrey, at Buenos Ayres, dated Sept. 15th, 1828, the Executive Committee are happy to learn, that the articles of clothing, and of church furniture, forwarded to him by Capt. Denton, had arrived in safety; and that in all probability, since the return of peace, Protestant Missionaries to that country would soon be able to meet their own expenses.

After having failed in several efforts, the committee are now happy to state, that they have succeeded in procuring a Missionary, who has arrived in Morgantown, Virginia; and that in Stroudsburg,

Pennsylvania; Middletown and Westchester, Pennsylvania; Warrenton and Palmer's Springs, North Carolina; Tarborough, North Carolina: on the West branch of the Susquehannah and the Sinnamahoning; in Denton and its vicinity; in Maryland; in Franklin, Ohio; and in the two locations in the city, they have been instrumental in establishing stated supplies for a year.

EIGHTEENTH COMMUNICATION.

A Brief Statement of the past and present condition of the Presbyterian Church, with her prospects and wants.

In 1704, or 124 years ago, the Presbyterian church in the United States was organized by the establishment of the Presbytery of Philadelphia.

In 1716, or 112 years ago, we had one synod and four presbyteries.

In 1788, the Synod of New York and Philadelphia resolved itself into four synods; which were 1st, the Synod of New York and New Jersey; 2d, the Synod of Philadelphia; 3d, the Synod of Virginia; and 4th, the Synod of the Carolinas; for the purpose of forming the General Assembly; which first met in 1789. Some idea of the extent of the jurisdiction of this high ecclesiastical council will be gathered from the statement that in May, 1828, *one hundred and fifty-six members and delegates attended*, whose travel to and from the Assembly exceeded 55,000 miles: to defray the expense of which $2851 36 were collected; which would give the attending commissioners a fraction more than five cents a mile. In 1808, or 20 years ago, we had seven synods and thirty-two presbyteries. In 1818, or 10 years ago, we had eleven synods and fifty-three presbyteries. In May, 1828, we had sixteen synods and ninety presbyteries; having gained in the last ten years thirty-seven presbyteries; fifty-eight in the last twenty; and eighty-six in the last 112 years.

We had by our last annual reports 1285 ordained ministers, and 194 licentiates; making in all 1479 Presbyterian preachers of the gospel.

We had 242 candidates, in various stages of preparation for the sacred office; of whom 186 were beneficiaries, of the Assembly's Board of Education, of the Presbyterian Branch of the American Education Society, of our presbyteries, or of some auxiliaries to these: and for their aid our churches in the year ending last May, expended $16,230.80½; which would have afforded to each, on an average, $87.26, towards his board, clothing, and books.

Of our ministers, 31 deceased last year; 30 are pastors of congregational churches, not under the care of the Assembly; and 45 are presidents or professors in Colleges, or professors in Theological Seminaries.

Of our ordained ministers 240, from age, infirmity of body, missionary engagements, school-keeping, unfitness for the ministerial work, or some other causes, are without the charge of congregations; while 970 of our bishops are acting as stated supplies or settled pastors.

In May, 1828, we had 1968 churches; having gained in the last twenty years, 1221; and 764 in the last ten.

Of our churches, at the present time, 636 are destitute of both pastors and stated supplies; depending wholly on itinerant missionaries for an occasional sermon: but 502 of our churches, said to be supplied, have the services of no more than 226 ministers; so that 276 of them are really without preaching every Lord's day. This would make our really vacant churches amount to 912: and the number actually supplied by ministers and licentiates is 1056.

We have returns of 146,308 communicants; of whom 15,095 were added by certificate or examination last year. If we subtract those nominal *additions* which were mere *translations* from one of our congregations to another, and a number of real additions from the world, equal to all the removals from our communion by death or otherwise, we shall find the actual increase of our communicants returned to be 11,023. The actual increase of the year ending May, 1827, was 7,793; and less than that ending May, 1828, by 3,230 persons.

In the Presbyterian church, 3,389 adults, and 10,790 infants, were baptized last year; making a total of 14,179 baptisms.

The missionary funds collected and expended, during the same period, by the Presbyterian church, so far as reported, amounted to $23,993.50. The missionaries, sent out by the Board of Missions, from May, 1827, to May, 1828, were 31; and 16 were sent by some of its synodical and presbyterial auxiliaries, making 47. Seven of these missionaries became settled pastors. The number of missionaries actually employed within the bounds of our presbyteries, though not reported to our Board, was not less than 300.

The first General Assembly appointed three missionaries; and from that time until the present, the work of missions has been increasing in our portion of the Church of God; yet it is true, that within a few years past a large portion of our funds have flowed through other than our own Presbyterian channels. Our missionaries gathered and organized last year eight

new churches; and in former years, with very little aid from any other body than the *Connecticut Missionary Society*, may be said, under the smiles of Heaven, to have founded, as nearly as I have been able to ascertain numbers, 350 Presbyterian congregations in the state of New York; 60 in Pennsylvania; 6 in Michigan; 200 in Ohio; 45 in Indiana and Illinois; 21 in Mississippi and Louisiana; 41 in Alabama; and 177 in Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, and Florida; amounting to 900. The labours of the Connecticut Missionary Society have been most effective in the states of Ohio, Pennsylvania, and New York; and to this society the Presbyterian Church ought to acknowledge its everlasting debt of gratitude. The labours of the *American Home Missionary Society* have just commenced within our bounds; that association having, about two years and a half ago, succeeded to the *Young Men's Missionary Society of New York*; and the last year they more or less aided in the support of the gospel in 200 Presbyterian Churches. We feel thankful for their co-operation; but it is mere justice to our Board to say, that these 200 churches were gathered principally through the exertions of the General Assembly, before, as fellow labourers, their service amongst us commenced.

Since the meeting of the last General Assembly, the Board of Missions have employed *sixty-eight* missionaries; whose time of service allotted to them equals 366 and a half months; or the labours of one minister for thirty years and six months and a half. Thirty-seven of these missionaries are enabled through our assistance to continue pastors or stated supplies in their respective charges for a year, twenty-five spend a less time than a year in regularly preaching in several contiguous feeble congregations; and no more than six of our labourers can be considered as exploring missionary agents. Since May last, we have expended for missionary purposes $4982.31; and have derived, from a variety of sources, $3742.46; exclusive of interest accruing on the funds held for missionary purposes by the treasurer of the trustees of the General Assembly. The excess of our expenses over our collections has been $1239.85; which amount has been paid by funds in the treasury prior to May last. The disposable monies still on hand do not much exceed $1200, and we shall need, in addition to this sum, $4662, to meet our present engagements, which amount to $5862. This summary, we trust, will convince the friends of the Board that they have not been idle, and that it is necessary for those who wish us success in earnest, to be diligent in procuring and forwarding pecuniary aid.

The general agent has officially visited *thirty-seven* different Presbyterian congregations, and has travelled in the service of the Board 1650 miles.

Of our missionaries, seven have been appointed to labour in the state of New York; twenty in Pennsylvania; eight in Ohio; five in Indiana; three in Missouri; one in the Arkansas territory; three in Kentucky; one in Tennessee; three in Louisiana; two in Florida; four in North Carolina; four in Maryland; two in Delaware; one in New Jersey; one in the territory of Michigan; and three in other places.

There are probably fifteen baptized members, who are pew-holders, supporters of, and attendants on, publick worship in our Presbyterian Churches, for every communicant in our connexion; and if so, then our body in the United States contains 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued, as it has been for the last twenty years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last twenty years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers. Of our present preachers, 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in twenty years at the rate of our increase during the last ten years, and it will give us 2407; and will leave a deficiency of 2593 to make up the 5000; so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions—if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great, and the labourers are few. If we consider the relative strength of the Presbyterian Church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of Christians in our country; for of those to whom much is given much will be required.

Two-thirds of all the colleges, Theological seminaries, and other academic institutions in this country, are under the instruction and control of Presbyterians. The Congregational Churches of New

England, and the Presbyterian Church together, have the charge of more than *three-fourths* of all these fountains of literary influence.

The Baptist and Methodist Churches, in the United States, contain, not far from 2,500,000 people in each; but they are comparatively poor, and include a larger proportion of slaves than other denominations.

Our ministers, in the state of New York alone, are 448; and all the Protestant Episcopal ministers of all grades in the United States, do not exceed, according to their own estimation, 567. In one synod, that of Albany, we have 206 ministers; and in the state of New York, 25 presbyteries. In Pennsylvania we have 317 churches and 194 ministers. *Four* out of our sixteen synods contain 532 ministers.

The Congregational ministers, exclusive of about 100 Arian, or Socinian, or fence-riding teachers, are estimated at 720, and their churches at 960. The Methodist ministers, exclusive of their *local* exhorters, who correspond very much to our ruling elders, are 1465; and their members of classes 381,997. The Baptist Church in the United States is estimated at 3723 congregations, 2577 ministers, and 238,654 baptized persons, which are of course, all communicants. The proportion of non-communicating members in these two last named societies, is far less than in the Presbyterian Church.

Let our ministers and churches then consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form and express a purpose of contributing fifty cents, or a less sum annually, to the missionary operations of the General Assembly. The aid of others we *solicit;* but that of the communicants the Presbyterian Church has a right to *claim.*

The Board of Missions earnestly entreats all who possess a ready mind to this work, to give their names to their pastors, their elders, or some of the agents of the Board, that the same may be enrolled under the following

Form of Subscription.

"The persons whose names are under written, belonging to the Presbyterian Church at ———, under the pastoral care of the Rev. ———, have expressed their purpose, so long as God shall enable them, to pay to the session of said church, on or before the 25th day of December, in each year, the sums respectively annexed to their names; that the amount of this subscription may be paid to the Board of Missions of the General Assembly, as the annual contribution of this congregation."

E. S. Ely, Cor. Sec. & Gen.
Agent of the Board of Missions.

Philadelphia, Jan. 5th, 1829.

(*To be continued.*)

NOTICE.

The Rev. Dr. Ely has been succeeded in the office of Corresponding Secretary and General Agent of the Assembly's Board of Missions, by the Rev. Joshua T. Russell, late of Newark, N. J. We think it proper to state, that Dr. Ely consented to accept the office in question, only as a matter of experiment; expressing his doubts from the beginning, whether he should find it practicable to unite its duties with those to which he was already pledged: He was able, however, during the summer and autumn, to travel pretty extensively, and has rendered many and very important services to the cause of missions. But more than three months since, he stated to the Board, that the resignation of this office was indispensable. Since that time, the Board have been anxiously inquiring for a suitable successor, and have at length engaged the reverend gentleman whose name we have announced, and whose experience and known qualifications for this office, afford the best assurance to the Board and to the publick, that its duties will be ably and faithfully performed; especially as his whole time, and attention, and efforts, will be devoted to this single object. To him all communications relative to the concerns of the General Assembly's Board of Missions should now be directed.—Address, *The Rev. Joshua T. Russell, Philadelphia.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Thomas M. T. M'Kennan, Esq., of Washington, Pennsylvania, one instalment of the sale of a quarter section of land in Columbiana Co. Ohio, given by Rev. Wm. M'Millan, for the Contingent Fund - - -	$100 00
Of Rev. John W. Scott, a quarter's rent, for ditto - - - -	87 50
Of Rev. Dr. Moses Waddel, per J. J. Woodward, one instalment of John R. Golding, Esq., for the Southern Professorship - - - -	50 00
Of Rev. Wm. Blauvelt, of New Germantown, N. J., in Newton Presbytery, per Rev. Dr. John M'Dowell, for the New York and New Jersey Professorship; from Lamington, $36—Fox Hill, $8 - - - -	44 00
Amount received for the Seminary	$281 50

Received for the Board of Missions, viz.	
Of Capt. James Moore, from 22 subscribers in the First Presbyterian Church	$107 00
Of Robert H. Smith, Esq., subscriptions in Second ditto - - -	16 00
Of Rev. Dr. E. S. Ely, General Agent of the Board of Missions, as stated below - - - - - - - - - -	203 03
Of Rev. Jacob W. Brewster, collected at the Monthly Concert of Prayer in Sackett's Harbour, for Foreign Missions - - - - -	20 00
Of Solomon Allen, Esq., collected at the Monthly Concert of Prayer in the Sixth Presbyterian Church - - - - - -	23 00
Amount received for the Board of Missions	$369.03

Dr. Ely collected the above sum of $203.00 from the following persons, viz.

From Mr. Ashmead, of the First Church, Philadelphia - - -	$2 00
Mr. George D. Porter, Mifflin - - - - -	50
11 subscribers in Third Church, Philadelphia - - -	5 50
Collection after rotation service in ditto - - - -	9 62½
Robert Coburn, of ditto - - - - - -	5 00
John Little, of ditto - - - - - -	2 00
Contributors in the Hart's Log Church, by Rev. John Peebles -	20 00
Contributors in Frankford Church, by Rev. Thomas J. Biggs -	41 12½
Ditto in the Seventh Presbyterian Church, Philadelphia, by Rev. Wm. M. Engles - - - - - -	116 28
Mr. Ludlow, for one copy of the Philadelphian - - -	1 00
Amount of Rev. Dr. E. S. Ely's collections, as above credited	$203 03

View of Publick Affairs.

EUROPE.

European intelligence to the 27th of December ult. is the latest we have seen.

BRITAIN.—The British parliament is expected to meet in an early part of the present month. Lord Liverpool, who was obliged to resign his office of prime minister, in consequence of an attack of palsy nearly two years ago, expired on the 4th of December. Few statesmen have sustained so pure and estimable a character, or discharged the duties of office with as much ability and success as this nobleman. The great Tunnel under the Thames is said to be abandoned, for the want of funds to carry on the work. Sir Walter Scott has been chosen Lord Rector of the University of Glasgow. The Irish Catholicks seem to be at issue with the English Premier, the Duke of Wellington. The Duke admits that the settlement of the controversy is very desirable, but pleads for delay. We will make room for the following short letter of his Grace,

to Dr. Curtis, the Catholick primate of Ireland, in reply to one received from him which we have not seen.

London, Dec. 14, 1828.

"My Dear Sir,—I have received your letter of the 4th inst. and I assure you that you do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholick Question, which, by benefiting the state, would confer a benefit on every individual belonging to it. But I confess I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to prevail upon men to consider it dispassionately.

"If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great) I should not despair of seeing a satisfactory remedy.

"Believe me, my dear sir, ever your most faithful humble servant,

"WELLINGTON."

Some changes are likely to take place in the English ministry. The premier, it appears, wishes that Mr. Huskinson should again take office, which he hesitates to do, unless his friends, who went out with him, shall also be invited back.

As we take our accounts of the war between the Russians and the Turks from the English papers, we shall here give a brief epitome of the last advices from the scenes of action. The editors of the London newspapers complain grievously, and with justice, of the difficulty which exists in obtaining, till after a considerable delay, a correct view of the real state of hostile operations, and their results, between the mighty belligerents. The Austrian court is understood to be adverse to Russia, and favourable to the Turk; and this gives a colour to all the information that comes from that quarter. In addition to this, the stock jobbers, both on the continent and in Britain, manufacture and publish so many falsehoods, with a view to their influence on the funds, that a good deal of time is usually requisite to come at the simple truth. We believe that the following facts are pretty well ascertained. The Russians have raised the sieges both of Shumla and Silistria. The fortifications of Varna are under repair, and the fortress, with its mountainous and woody environs, is garrisoned with twelve thousand Russian troops, some mention a much larger force, for the winter. In retreating from Shumla the Russians were attacked by a very powerful body of Turkish cavalry, which however was repulsed with considerable loss. The retreat from Silistria was attended with a great loss of military stores and heavy artillery, destroyed by the Russians themselves, because the removal of them was impracticable, on account of the remarkable inclemency of the season, and the badness of the roads. The plan for the disposition of the Russian force for the winter appears to be, to garrison all the places taken from the Turks on the coast of the Black Sea and its vicinity, and to keep a powerful force on the north side of the Danube, and thus to preserve the most of what they have gained in the campaign now closed, till the opening of the next in the coming Spring. On the other hand, the Turks hold Shumla, Silistria, and other places of strength; and, it is reported, are determined, at every expense, to recapture Varna. They are far better calculated to defend than to attack a fortress, and we doubt if they will make a serious attempt on Varna. Yet they may, for they are greatly encouraged by the retreat of the Russians. The present Sultan is certainly a man of superior talents, and of unyielding firmness, as well as of a ferocious and blood-thirsty disposition. He has disgraced his Grand Vizier, and confiscated his property, for making some false movements in attempting to raise the siege of Varna—and that high military rank has been conferred on the brave Pacha, who refused to capitulate, on other terms than being allowed to retire with his few faithful adherents to the Turkish camp —Jussuf Pacha, who capitulated, is also disgraced. He has been accused of treachery; but if he had been guilty of this, he would certainly not have been permitted to wear his head. The Sultan is straining every nerve to increase his army, both in numbers and in discipline. The emperor of Russia is doing the same, and if peace shall not be concluded, or put in train for conclusion, before the month of April ensuing, another campaign will commence, more sanguinary, it is probable, than the last. Both the belligerent powers are straitened, and perhaps equally so, for the want of funds. If they find themselves too poor to continue the contest, humanity may gain by their poverty.

The price of grain in England has fallen a little, and the supplies from abroad have been more liberal than was expected some time since.

FRANCE.—Letters from Paris (says a British paper) state that a portion of the French troops in the Morea, will return to France immediately, and the whole of them will leave as soon as Col. Fabvier shall have fully organized and fully disciplined, under

French officers, a corps of 10,000 of the natives, for the maintenance of the authority of the President. A Toulon paper states that at a council of ministers lately held at Paris, it was determined that an expedition of 55,000 men should be sent to Algiers. The army in the Morea is to form a part of this expedition, which it is added, will be commanded in chief by General Maison, who is to be made a field marshal. In the port of Toulon great activity is said to prevail. The frigates Cybele and Iphigenie were to sail for the Morea very shortly. The price of bread in Paris has greatly advanced; and the government has in consequence brought into consumption a supply of corn from the public granaries. It is said that one-tenth of the population of the capital is now receiving the benefit of this publick charity.

SPAIN.—Among many articles which we have lately seen in the papers of the day, relative to the affairs of this kingdom, there is none of great importance. It is stated that the Russian ambassador, and the American minister, have recently had a number of conferences with the Spanish minister for foreign affairs, and that the subject of discussion is believed to be, the independence of the South American republicks. It is also asserted as a fact, that the Spanish court has absolutely refused to pay the French troops lately employed in conquering that country for Ferdinand. The claims of the United States are also refused. But truly a nation cannot pay its debts without money, any more than an individual; and poor Spain is poor indeed.

PORTUGAL.—Don Miguel, the usurper of the throne of this kingdom, has had a fall from his horse, which has broken some of his bones, and endangered his life—Indeed the last accounts mention a rumour of his death; but *it wants confirmation.* The kingdom is in a wretched state. The destined consort of the usurper, the daughter of Don Pedro and the rightful claimant of the throne, is still in Britain, where she is treated as one entitled to royal honours. But the unhappy refugees in that kingdom, are in great distress.

GREECE.—The most recent and authentick intelligence from this country, in whose behalf we, in common with our countrymen in general, have long taken an intense interest, is of a very cheering kind. Every thing, of course, after such an awful convulsion and desolation as this country has experienced—every thing must be in a broken and disorganized state. But every thing good, we hope, will gradually find its proper place—and, among other things, and above all other things, we hope that pure Christianity will again visit the regions, into which it was introduced by the apostle Paul—We take the following interesting article from a British paper.

"The deliverance of the Peloponnesus has brought back the inhabitants to their homes. Not only are they coming down from the mountains, enfeebled by hunger and misery, but they are also returning from the neighbouring islands, where the more wealthy had taken refuge, and are beginning to repeople the towns. Twenty thousand families have returned from Zante and the environs, and are settled at Patras and Corinth. Egina being no longer subject to the laws of quarantine, there is a great stir among the population.

"Strangers cannot behold, without emotion, the affecting scenes which present themselves to their view, when whole families arrive on the shore in frail skiffs, wet it with their tears, and, raising their hands to HEAVEN, return thanks for having pitied their misfortunes, and softened the hearts of the Powers."

RUSSIA AND TURKEY.—Nothing of much importance appears in the publick papers, relative to the concerns of these great powers, beyond what we have chronicled under the article Britain. The harvest of the last year, in several of the Russian provinces, is said to have been more than usually abundant.

AUSTRIA AND PRUSSIA.—These great powers are at present quiescent—The former manifestly wishing that the Turks may get the better of the Russians, and willing even to help them, if she dared. Prussia seems rather partial to the Russians; but doubtless is, like all the other European states, jealous of the overgrown and still extending empire and domination of Russia.

POLAND—is, in fact, no more than a Russian province. But its inhabitants have a kind of hereditary hatred of the Turks, of whom their progenitors were once the most formidable opposers. Prince Constantine, therefore, the elder brother of the emperor Nicholas, who now rules the destinies of the Poles, will, probably, not find it difficult to array them against the Turks, as it is said he is doing—with the expectation of bringing them into powerful action, in the next campaign.

SWEDEN.—We suspect that this is the happiest nation of Europe at present. It prospers in peace, under the wise administration of its ruling monarch: and the heir

apparent to the throne is represented as a prince of the highest promise. A surplus revenue of two millions sterling is said to be in the publick coffers: And a happy marriage is announced between prince Christian and one of the king's daughters.

ASIA.

It appears by Calcutta papers of as late a date as the 29th of August last, that Bombay and Calcutta have suffered dreadfully by the Cholera.—The Canton Register, of April 26, says, the Tartar Pretender to the Chinese Throne has been restored, and peace and commerce will be restored with the Northern Provinces.—The Canton Register, of May 3, contains some remarks on the Opium Trade, and in favour of its being made free—and also on the Foreign Trade generally.—The officer at the head of the Customs in Canton requests foreigners to trade with the Hong Merchants and not with Shopmen. He says it is *treasonable* for the latter to do the business of Hong Merchants. The Americans have made a complaint against this measure, and against the British E. I. Company and Houqua. The Bengal Hurkaru says "it is difficult to conceive by what authority the British Company's Factors arrogate to themselves a right to interfere with the American trade, and we are satisfied that the meddling spirit displayed on this occasion is not likely, in the end, to prove conducive to the Company's interest. The tendency of it is to involve Britain in disputes with other nations, and it is easy to perceive, therefore, that it is not likely to serve as an argument in favour of the renewal of the charter." The Governor of Batavia has issued a proclamation regulating the trade of the Molucca Islands.—The inhabitants of the Solomon Isles killed the captain, mate, and three seamen, of the British whale ship Alfred. They also attempted to poison the crew of the John Bull.—A great scarcity of grain exists in New South Wales. More than all produced has been required for consumption—none has been, or could be, spared for planting, and the alarming scarcity must extend to the next year.—It is proposed to carry on the whaling business in an extensive manner from New South Wales—Some expeditions have been successful.

AFRICA.

It seems that some of the Barbary states are likely to come into serious collision with Britain and France. In addition to what we have stated in another article in regard to Algiers, we find a paragraph under a London date of December 13th, which says, "Tangier has been blockaded by two of his Majesty's ships of war; our consul, Mr. Douglass, having been put into close confinement."

Another British governor, Lumsley, has died at Sierra Leone, as well as several other officers of distinction. Even the natives, it is said, have been sickly during the last year, and that a considerable mortality among them has taken place. This station we think will be, and perhaps ought to be, abandoned, and one more favourable to European constitutions selected—Such a one the British could easily obtain. It was fortunate that the first site selected for the American colony was so soon forsaken, and the healthful region of Liberia substituted for it.

AMERICA.

Buenos Ayres.—The latest intelligence from this republick is in substance as follows—In consequence of the peace, the troops of Don Pedro are making preparations to leave Montevideo—they having already dismounted many guns on their late military fortifications. Admiral Brown has retired from active service, but with the appointment of Brigadier-general. The minister of foreign affairs for Buenos Ayres has addressed a communication to the minister of foreign affairs for Chili, inviting that republick to join in endeavouring to prevent the threatened war between Colombia and Peru—We hope this mediation may be successful. The most recent intelligence from the last mentioned republicks, represents them as on the eve of commencing hostilities.

Mexico.—A civil war of a very serious aspect has broken out, and been carried to a considerable extent, in this great republick. It has been occasioned by the irritation produced, in consequence of the election of Pedraza to the high office of President of the republick. The rival candidate, Guerrero, seems to have been the more popular man, at least in the city of Mexico, and some other important places. His partizans took up arms in opposition to the government, as soon as they heard that their favourite had not been elected. For some time, we regarded this occurrence as unhappy indeed, but one which would not long disturb the general quiet. It has proved otherwise—The partizans of Guerrero, and of his general, Santa Anna, are in full possession of the city of Mexico, having, after a bloody conflict of three days' continuance, en-

tirely subdued the troops of the government. Other towns are declaring in their favour. The insurrection in the city broke out on the 30th of November; and after the insurgents had become victorious, they pillaged the city to the amount, it is said, of *eight million of dollars*. The richest merchants were the greatest sufferers; and the native Spaniards were not only deprived of their property, but many of them were cruelly murdered. In some parts of the republick the government troops are still in force, and what will be the issue, cannot be foretold. But what republican but must feel regret and mortification at this occurrence, and others of much the same kind, in several of the South American states? And who does not now see, that good republicans cannot be made without knowledge, virtue, a right education, and religious freedom?

UNITED STATES.—What cause have the people of this country to be thankful to the God of Providence, that they have been conducted to their present state of unrivalled prosperity, without any of those scenes of confusion and bloodshed, which are now witnessed in our sister republicks of the South? And with what zeal ought we to cherish, and with what vigilance to guard, those institutions, to which, under the smiles of heaven, we are indebted for the liberty, peace, prosperity and happiness, which we now enjoy?

The detail of congressional proceedings we do not attempt to give; but under the influence of the reflections to which we have just given utterance, and to which we were led by the existing state of things in Mexico, we cannot forbear to express our grief, and we had almost said, our indignation, at the manner in which the two hundred memorials presented to Congress, from various parts of our country, praying for a repeal of the law which authorizes the carrying of the mail, and the opening of the post offices, on the Lord's day, have been treated in the Senate of the United States. We are ready to ask, whether such numerous petitions, on any other subject—commercial, agricultural, or scientific—would have been treated in the same manner? We do not believe they would. And are the friends of religion in this land a set of men who deserve less regard than any other? We hope the signers of the petitions will note well the ayes and noes on this question, when it is finally taken; and remember them at the next election of members of Congress. We do verily believe, that there is no *one* thing that has contributed so much, and still contributes so much, to the existence and preservation of our national freedom and happiness, as the observance of the Christian Sabbath, and the influence of its sacred duties. Destroy these —and the nation has begun to destroy them—and it will not be long before the prevalence of vice will destroy whatever else is valuable. And has not the Legislature of our nation the right—or is it not rather an imperious duty of the Legislature, to take measures to preserve *that*, which preserves the well being of the community? This single inquiry will show the fallacy of that tissue of common place declamation about religious rights, which makes up the report, that has been offered on this subject, to the Senate of the United States. The very admission at the beginning of that report —that Congress do well not to sit on the Lord's day, except on extraordinary occasions—nullifies all that follows. Is it, we wonder, less offensive to God, or his people, that the mail of the United States should be driven on the Sabbath through the length and the breadth of this whole Christian community, post offices be opened, and religious assemblies be frequently disturbed—than that Congress should assemble in the city of Washington on that day, and debate on the subjects of legislation? We hope that what has been done is not *intended* as a stepping stone to something more: And we hope that Congress do not forbear business on the Sabbath, *merely* to secure a day for repose, or amusement. But let the friends of religion, in our country, not be discouraged—Let them *persevere and unite*. Their voice, if they do, will at last have influence where it is now disregarded; and they will have the satisfaction, not only of having obeyed a divine command, but of having served—nay, of having saved, their country.

We perceive that arrangements are making for the retirement of the existing President of the United States, and for the accession of his successor. Who does not sympathize, deeply sympathize, with the President elect, in the death of his consort, at the very time when it would have been most desirable to him that she should have lived—to share his honours and to superintend his domestick establishment? But so fleeting are the prospects of happiness in this world; and so important is it to secure "that better part which shall not be taken away," by death itself. Report says that Mrs. Jackson was decidedly pious—If so, she has now a distinction infinitely higher and better than she would have had, if her earthly existence had been ever so long protracted.